

PRINCIPLES OF MISSIONS
IN THE HEAVENLY KINGDOM
BY HARLAN P. BEACH



FORWARD MISSION
STUDY COURSES

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THE FORWARD MISSION STUDY COURSES

"Anywhere, *provided it be* FORWARD." — DAVID LIVINGSTONE.

EDITED BY

S. EARL TAYLOR AND AMOS R. WELLS,

*As a committee of the interdominational Young
People's Missionary Movement.*

The following comprehensive series of text-books has been arranged for, each by a writer especially qualified to treat the topic assigned him. For the more important countries two books will be written, one a general survey of missionary history in the land, together with an account of the people and their surroundings; the second a series of biographies of five or six leading missionaries to that country.

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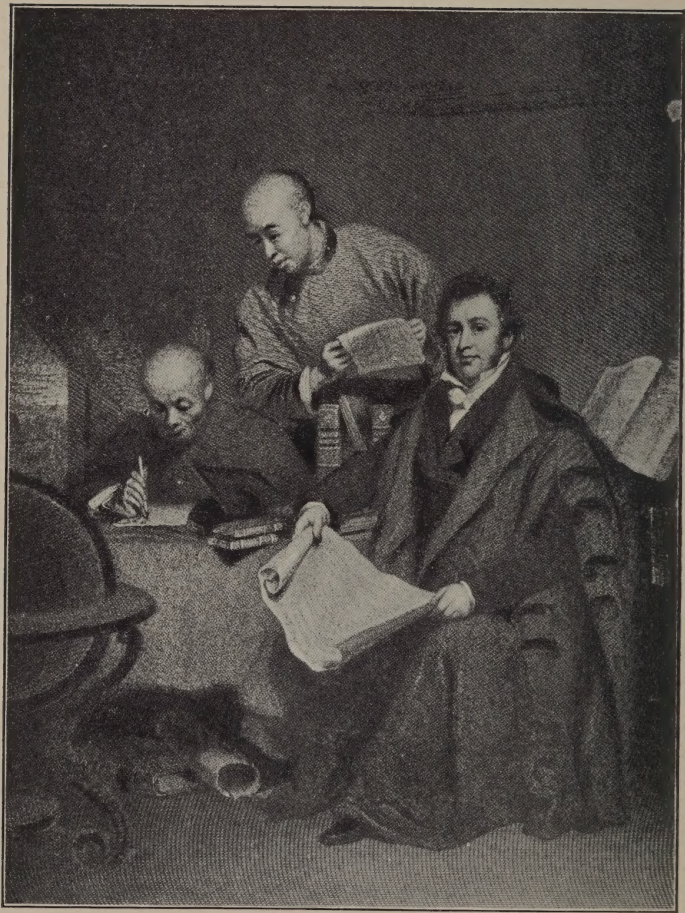
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DR. MORRISON AND HIS CHINESE ASSISTANTS.

The Forward Mission Study Courses

EDITED BY AMOS R. WELLS AND S. EARL TAYLOR

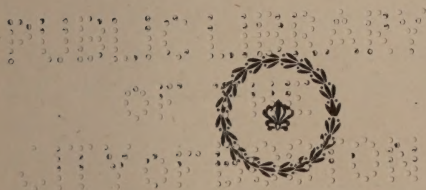
Editorial Committee of the Young People's Missionary Movement

Princely Men in the Heavenly Kingdom

BY

HARLAN P. BEACH, M.A., F.R.G.S.

*Author of "A Geography and Atlas of Protestant
Missions," etc.*



AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

YOUNG PEOPLE'S DEPARTMENT
CONGREGATIONAL HOUSE, BOSTON.

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Nov. 10, 1933

THE
END
OF
THE
WORLD

PREFACE

LIFE always has a deep interest for the reader. It pervades the otherwise uninteresting details of achievement, and converts missionary annals into modern Acts of the Apostles. An experience of many years in connection with mission study classes shows that biography, or life done in ink and paper, is one of the best methods of imparting missionary information. It is all-inclusive in its scope. Missionary geography is transformed into the necessary background of a life which otherwise would not be understood. Methods and problems, customs and religions, which by themselves are interesting, are most attractive when they serve as the scenery of lives full of activities and at times of dramatic interest.

This little volume contains the fragmentary record of a few of the heroes who have contributed to the uplifting of the world's greatest empire. They have been chosen to illustrate different phases of missionary endeavor in China, from the first entry of Protestantism to those tragic months of 1900, when a worse than Dio-

Preface

cletian persecution sowed the Church's most prolific seed in the blood of her faithful martyrs. The pages of the text have not been burdened with dates; the most important of these the reader will find on the page preceding the first one of each chapter.

It is not supposed that the reader will rest content with the meager details found here; color must come from the fuller biographies mentioned in the Bibliography following Chapter VI. Those who use the volume as a study class text-book will find in the Appendixes material that will prove helpful for such a purpose. It is suggested that every reader be on the alert for suggestions from these sketches, some of which are as worthy of being incorporated into personal living as are the lessons of early Church History, or even of the apostolic age.

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ROBERT MORRISON

CHINA'S PROTESTANT PIONEER

BORN IN MORPETH, ENGLAND, JANUARY 5, 1782

DIED IN CANTON, CHINA, AUGUST 1, 1834

THE DESPAIRING CRY

"O rock, rock! when wilt thou open?"—Exclamation of Catholicism's great Apostle, Xavier, as he lay dying of fever off the forbidden coasts of China.

"O mighty fortress! when shall these impenetrable brazen gates of thine be broken through?"—Lament of Valignani, Xavier's successor, as he gazed in sadness at the same inaccessible mountains.

THE PROPHETIC ANSWER

"I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build and to plant. . . . For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls, against the whole land. . . . And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee. . . . Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jeremiah, the prophet of the brazen wall.

PROPHECY BEING FULFILLED

"To have Moses, David, and the prophets, Jesus Christ and His apostles, using their own words and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust that the gloomy darkness of pagan scepticism will be dispelled by the Day-spring from on high, and that the gilded idols of Budh and the numberless images which fill the land will one day assuredly fall to the ground before the force of God's Word, as the idol Dagon fell before the ark. These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour and to any book which contains His name or His doctrine is felt and cherished. However, that does not induce me to despair."—Words of Morrison, when, in 1819, the translation of the Chinese Bible was completed.

CHRONOLOGICAL LIST OF EVENTS IN MORRISON'S LIFE

- 1782. Born in Morpeth, England, January 5.
- 1803. Entered Hoxton Academy, January 7.
- 1804. Offered himself to the London Missionary Society, May 27.
Goes to Gosport for special training, May 30.
- 1805-06. Studies in London and Greenwich.
- 1807. Ordination, January 8.
Voyage from England to New York, January 31-April 20.
Voyage from New York to China, May 12-September 4.
- 1809. Marries Mary Morton, February 20.
Appointed translator to East India Company, February 20.
- 1813. William Milne reaches Macao, July 4.
- 1814. Baptizes Tsae A-ko, the first Protestant convert, July 16.
- 1815. Wife and two children obliged to return to England, January 21.
- 1816. Accompanies Embassy to Peking, July 13-January 1, 1817.
- 1817. Provisional Committee of Ultra Ganges Mission reports, November.
Granted the degree of Doctor of Divinity by Glasgow University.
- 1818. Foundation of Anglo-Chinese College laid at Malacca, November.
- 1819. Translation of Bible completed, November 25.
- 1820. Family returns from England, August 23.
- 1821. Death of his first wife, June 9.
- 1822. Finishes writing his Dictionary, April 9.
- 1823. Visit to Malacca and Singapore, January 17-August 8.
Appointed vice-president of the "Singapore Institution," April.
Voyage to England, December 6-March 23, 1824.
- 1824. Elected a Fellow of the Royal Society.
- 1825. Second marriage — to Eliza Armstrong, November.
- 1826. He and his family return to China, May 1-September 19.
- 1828. Morrison's Dictionary translated into Japanese.
- 1830. America's first China missionaries, Bridgman and Abeel, arrive,
February 25.
- 1833. Company forbid further publication by Morrison, June 22.
- 1834. Appointed Chinese interpreter to the Crown, July 16.
Died at Canton, August 1.

I

ROBERT MORRISON

CHINA'S PROTESTANT PIONEER

A GREAT man will be great anywhere and under all conditions; yet his life and the forms of his activity will necessarily vary with his environment and with his underlying aims. Hence it happens that a missionary hero of Africa will exhibit his greatness in deeds of daring or of patient effort to enlighten a savage or barbarous people, while in India, China, or Japan an equally great man will live for years without encountering serious peril, and in quietness will lay foundations upon which the future Church in those countries will rise to be a blessing to untold millions. In general, one must expect to find the picturesque and the exciting in lands inhabited by undeveloped races, while in civilized, or semi-civilized empires, life will be more commonplace. Though China belongs to the latter class of countries, there are, nevertheless, constant points of interest in the land itself, in its customs which have come down from a period antedating the birth of Abraham, in the charac-

*Heroes of
Place*

ter of its remarkable people, and in the attractions of missionary work which, under God, can produce such heroes of the faith as were brought before the world in the summer of 1900.

*"Princely
Men in the
Heavenly
Kingdom."*

The beau-ideal of Chinese literature is known as the *chün tzŭ jên*, or *chün tzŭ*, commonly translated "the superior man," but more literally "the princely man." As the Empire itself has as one of its designations T'ien Kuo, "Heaven Kingdom," it is appropriate, both from the Chinese and the Christian viewpoints, to regard as princely men of the Heavenly Kingdom those noble representatives of Jesus Christ who have lived consecrated and consistent lives in the midst of those who are Celestials in God's desire, but who are so far from being true citizens of the Kingdom of Heaven.

*Unconscious
Preparation.*

Robert Morrison, who was born January 5, 1782, enjoyed few of the advantages which one would have chosen for a man who was destined to be the foremost Chinese scholar of his time and the leader of the forces of the Church against the acknowledged Gibraltar of the non-Christian world. Though not the child of poverty, he was the son of a farm laborer who, in Robert's third year, left Morpeth, in Northumberland, to become the proprietor of a last and boot-tree shop in Newcastle, sixteen miles away. Yet the limited opportunities for schooling, the necessity laid upon him to work diligently and steal his

time for study from the darkness or from his work, as he looked for a moment at his open book upon the bench, and the religious training that one expects to find in the home of a Scotch elder, were perhaps the best preparation for the pioneer in a most difficult enterprise. It meant something to have lived his boyhood through in England's northernmost county, with its traditions of border warfare and of that older Roman period which has left its memorial in the lesser Chinese wall which stretches across the southern border. Flodden Field, where an English army had so nearly exterminated their northern foes that there "was not a worshipful Scots family that did not own a grave on Brankstone Moor," spoke of heroic warfare with carnal weapons. And not far distant, just off the Northumberland coast, was Lindisfarne, the Holy Island, which Columban monks had made an abode of piety and the home of learning in a dark and heathenish age. Morrison's was a county, too, whose boys could count as a fellow shireman brave old Bishop Ridley, who was slowly roasted to death for Christ's sake over against Baliol College in Oxford. Nor did young Morrison need to look to the past for incentives to great endeavor against overwhelming odds; for had he not worked shoulder to shoulder with the father of modern railroads, George Stevenson, who could say: "I have fought for the locomotive single-

handed for nearly twenty years; I put up with every rebuff, determined not to be put down."

Spiritual Preparation. A godly father and a praying mother were his early object lessons, and though he sowed to the wind for a brief period, during which profanity and intemperance gained temporary mastery, God's spirit conquered the strong youth when he was about fifteen years of age. Conversion meant for Morrison a new life. Old things had passed away, and the one business in life was to cultivate his own spiritual nature and aid every one near him to reach a higher plane. In the family circle and shop and church, among the poor and sick of Newcastle, he was constantly on the alert to save or to build others up in the Christian life. To accomplish this he gave himself to prayer and to Bible study, making sacrifices in order to find the time and the necessary seclusion. Good books, like Romaine's Letters, Marshall on Sanctification, and above all, Matthew Henry's quaint and helpful Commentary, entered into the bone and sinew of his Christian life.

Vision and Action. The more Morrison studied his Bible, the surer he became that God needed his entire time for a wider ministry than was possible for an artisan. Hence we hear him saying on June 19, 1801: "This day I entered with Mr. Laidler to learn Latin . . . I know not what may be the end; God only knows. It is my desire, if He

please to spare me in the world, to serve the Gospel of Christ as He shall give me opportunity." He had left school at an early age in order to earn his daily bread; henceforth he must feed his body and mind at the same time, even if much of the night needed to be spent in the process. He did not excuse himself from personal effort for others because of this extra strain; instead he redoubled his efforts for the salvation of those who were in need of a Christian friend.

So faithful was Morrison in his studies, that two days after he had attained his majority he entered Hoxton Academy, the theological seminary of the Congregationalists, in order to fit himself for the ministry. Here he soon found himself face to face with the all-important question of the field of his future activity, and the following quotation reveals his solution of the problem: "Jesus, I have given myself to Thy service. The question with me is, Where shall I serve? I learn from Thy Word that it is Thy holy pleasure that the Gospel should be preached 'in all the world, for a witness unto all nations.' And hence Thou hast given commandment to Thy servants unto 'the end of the world' to 'preach the Gospel to every creature,' promising them Thy presence. I consider 'the world' as 'the field' where Thy servants must labor. When I view the field, O Lord, my Master, I perceive that by far the greater part is entirely without

*Missionary
Decision.*

laborers, or at best has but here and there one or two, whilst there are thousands crowded up in one corner. My desire is, O Lord, to engage where laborers are most wanted." In the line of his last sentence may be quoted a statement with regard to difficulties. His desire was "that God would station him in that part of the missionary field where the difficulties were the greatest and to all human appearance, the most insurmountable," — a wish that was gratified, surely, in China.

Obstacles. The decision cost him much. Prospects of being sent up to the university for further study, visions of large opportunities at home for a man of unusual strength, the changed circumstances of his family which, had he not been one of eight children, might have necessitated his heeding his father's appeal to return home and assume the burdens of the shop and of the family, and an engagement which was broken off when a foreign mission was decided upon, — these were some of the obstacles which God sent into his life to fit him for an enterprise which was beset with difficulties.

Special Preparation. Having overcome them all and been accepted by the London Missionary Society, in 1804 he went to its training institution at Gosport for special preparation, and the next year he was called to London for work in medicine, astronomy, and Chinese. Two laymen on the Board

of Directors had felt a special burden for unreached China, and finally they had prevailed. So Morrison was turned aside from Timbuctoo, his first love, to go to China, — just as Livingstone, desiring to go to China, was later sent by the same Society to Africa. To learn Chinese in the heart of London was not an easy task; but a manuscript copy of most of the New Testament, translated by an unknown Catholic missionary, a Latin-Chinese Lexicon, also in manuscript, and an irascible native of South China, Yong Sam-tak, were the means of initiating him into the mysteries of the most difficult language in the world, and were also a splendid training in patient endurance.

Just after he had entered his twenty-sixth year Morrison's preparation was completed, the last *Farewell to England.* sermons were preached, and the heart-breaking adieus were said to friends who were dear as life itself. He could not sail directly to China, since the East India Company's ships would not carry such despicable cargoes as missionaries were considered to be. Hence we see him and two families destined for India, bidding farewell to England on January 31, 1807, en route for New York.

Having reached our metropolis after a voyage *In America.* of almost eighty days, he succeeded in securing passage for China, and armed with a letter from James Madison, then Secretary of State, he turned his face toward the land of desire.

This was not done, however, until he had won a host of friends and awakened much interest in a cause which had still to wait three years for its first organized society, the American Board. He had also returned to a sneering ship-owner his classical reply to the question, "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" "No, sir; I expect God will." After a journey of 113 days from New York, the shores of China came into view, and shortly thereafter he landed at Canton on September 7, 1807, a day long to be remembered in Protestant Church history.

The Situation. What was the situation confronting Protestantism's pioneer as he landed amid the heats and odors and perils of Canton? The English, who were almost wholly connected with the hostile East India Company, were so opposed to missions that he had been obliged to sail on an American ship in order to reach there. Indeed, for some time it was not deemed expedient for him to be openly known as an Englishman, and hence he was regarded as an American. The Catholics, who were numerous down on the coast at Macao, were bitterly opposed to the coming of Protestants, and from the beginning to the end of his career in China were covertly or openly dogging his footsteps and organizing opposition to his efforts. The Chinese officials

were even more opposed to anything except trade relations with the despised "ocean men." For any native to teach a foreigner was a very grave offence, and as for openly holding religious meetings, that could not be thought of for years to come. The Chinese merchants could not understand why a foreigner was there who was never seen to enter into trade, and for months he was a suspicious enigma to them. While he had a few friends from the outset, notably Sir George Staunton and Mr. Roberts among the English and a few among the American merchants, the two nationalities were rivals and not at peace among themselves. The British were quite willing, when Morrison's missionary character began to be known, to call him the American missionary, but his American acquaintances were extremely uneasy lest this story should offend their commercial friends and the Chinese officials. In the anxieties which the situation occasioned during those early days, he wrote: "In my father's house and by my father's example, I was taught at morning, noon, and night, to cast my care on God. This has been, and still is, the way in which I seek peace to my troubled mind and comfort when disconsolate. I do not boast myself of to-morrow, or make myself unhappy about it. In the morning I seek the blessing of my God and His protection until noon; at noon I seek it until night; and when I seek for the

body repose at night, into the Lord's hands I commend my spirit. If at any time I take a different course, I slight my own mercy and rob myself of that peace and joy which is to be experienced in believing prayer to God."

Canton. The Canton of 1807 in its native section did not differ materially from what it is to-day. The name, by a strange persistence of an early error, is strictly that of the province of which it is the capital and means "Broad East." The natives call it "Capital City of Broad East," or simply "Capital City," while two other names, founded on legends, are "City of Rams" and "City of Genii." It is near the southeastern shore of the Empire, seventy miles north of Macao in a direct line, and lies at the foot of the White Cloud Hills. Between it and the sea is one of the most extensive and fertile river estuaries of the world, and its outlying territory is the home of almost all of the Chinese who come to America. While its walls are not more than six or seven miles in circuit, there is as large a population without as within them. Its twelve gates, called Great Peace, Eternal Rest, etc., were closed at night. A view of the city from a distant eminence revealed "an expanse of reddish roofs, often concealed by frames for drying or dyeing clothes, or shaded and relieved by a few large trees and interspersed with high red poles used for flagstaffs. Two pagodas shoot up within the walls, far above

the watch-towers on them, and with the five-storied tower on Kwanyin Shan [Hill], near the northern gate, form the most conspicuous objects in the prospect. To a spectator at this elevation, the river is a prominent feature in the landscape, as it shines out covered with a great diversity of boats of different colors and sizes, some stationary, others moving, and all resounding with the mingled hum of laborers, sailors, musicians, hucksters, children, and boatwomen, pursuing their several sports and occupations The hills on the north rise twelve hundred feet, their acclivities for miles being covered with graves and tombs, the necropolis of this vast city." We must not stop to look at its more than six hundred streets, glorying in the names Martial Dragon, Pearl, Golden Flower, New Green Pea, Physic, Old Clothes, etc. Pagoda, temple, shrine, and the thousand curious sights which met Morrison's eye must be imagined, as also Canton's interesting inhabitants.

In 1807 foreigners were not permitted to live at will throughout the city, but were confined to certain houses along the river side, known as The Thirteen Factories. The number being limited, rent was exorbitant and the cost of living so great that Morrison, in order to economize, reduced his expenses to the point of endangering his health. Moreover, the fear lest he and his teachers should be noticed, if he were seen often

The Nearer Environment.

in the streets, prevented his taking exercise in his early life in China. The Canton of the foreigners of that time is thus described by Dr. Medhurst, Morrison's successor: "The Factories comprise a pile of buildings about a quarter of a mile square, through which they may range without molestation. In front of these is an open space, not more than a hundred yards long and fifty wide, where they may take the air; but this esplanade is generally so choked up with barbers and fortune-tellers, vendors of dogs and cats, quack medicines, and trinkets, with a host of strangers come to gaze at the foreigners, that it is difficult to move. Adjoining the factories are two rows of native houses, called New and Old China Street, where foreigners may ramble and purchase trinkets; and if they can endure crowds and confusion, with the chance of being pushed down, they may stroll through the narrow streets of the suburbs, but never without offence to the olfactory nerves, or the finer feelings. Another mode of recreation is the pleasure of rowing European boats up and down a crowded river, where the stranger is in continual danger of being upset by large Chinese barges, bearing down upon him without warning; while no one makes the slightest effort to save those who may be precipitated into the water. Should he land at any given spot up or down the river, he is always liable to be stoned or bamboosed by the natives,

when they are strong or mischievous enough to attempt it. The Government does, indeed, allow foreigners to take a trip in parties of eight or ten about once a month to the flower gardens, which lie three miles up the river; but this indulgence is so pompously given and of such little worth that few avail themselves of it." In such a spot Morrison spent his early months, wearing the Chinese garb and queue, permitting his fingernails to grow long like the native scholar's, and eating Chinese food with the native chopsticks. Later he abandoned this mode of living, but it proved his desire to become one with his adopted countrymen; while even his private prayers were offered in faltering Chinese, that he might the sooner acquire their language. All this time, it should be remembered, he was under the closest espionage of men who were his security to the Government, and who duly reported the minutest acts of the new comer.

The London Missionary Society, in view of the conditions existing in China, had sent him out with instructions to prepare a dictionary and, if possible, a translation of the Bible, either within the Empire, or at a settlement near China where he might be allowed to live. This program was practically the only one open to him, and it proved in the end the best one that could have been decided upon.

*Morrison's
Program.*

Two factors were necessary in order to carry

Two Essential Factors.

out these instructions, he must have competent native assistance and he must be supplied with native books and writing materials. But what Chinese would incur the risk of teaching him with the probability confronting him of being branded with the characters meaning traitor? Through the kindness of Sir George and of the head of the English factory, Mr. Roberts, Abel Yun, a Catholic convert from Peking, came to his assistance. Morrison still needed paper, ink and books, but within a few months his Chinese library grew to a collection of 500 thin volumes. These were procured at great expense, because furnished to a foreigner and also because of most exorbitant "squeezes" taken from him as an involuntary commission by those who made the purchases. Yun had been taught by the Catholic Fathers, so that he could speak Latin fluently, and through this medium and what Morrison already knew of Chinese, together with the two manuscripts which he had copied in London, new acquisitions were rapidly made. Lee, his other teacher, was a literary graduate and hence was not as timorous as one would be without that safeguard. Both held in contempt the knowledge of the West. "My two people," Morrison writes, "agreed in considering it altogether useless to be at any trouble to know anything of foreigners. The Celestial Empire has everything in itself that it is desirable either to

possess or to know. As the most learned never acquire the whole of the literature of China, why then concern themselves about that which is exotic? With regard to religion and morality, the depths of the knowledge contained in the Four Books have never been fathomed; and till that be done it is folly to attend to any other."

As the weary months of that first year wore *Anxieties.* away, Morrison's constant application to study without sufficient exercise and nourishing food, on the ground floor of a storehouse, led to illness that threatened to be most serious. He was accordingly obliged to secure better quarters, previously occupied by a French missionary, whom the Chinese Government now ordered to be deported, while Morrison was permitted to remain. He feared lest he, too, might be required to go to Penang or elsewhere; but the kindly offices of his London tutor, Yong, who had secured an excellent position on his return to China, enabled him to remain. As time went on Morrison's sterling worth had won friends for him among the English; so that when serious ill-health made it necessary for him to remove to Macao, he was provided not only with a place in which to live, but, better still, their influence preserved him from the enmity of the Catholic clergy, who had an increasing fear and hatred of the zealous and successful Protestant emissary. When later a disagreement with the Chinese Government drove

all Englishmen out of Canton, his powerful fellow countrymen furnished him with protection.

*Spiritual
Work.*

The great sorrow of these early months had been his inability to do any open religious work. An attempt to conduct a service for the few Americans in Canton was not appreciated, though the first meeting was attended by one of their number. Long residence in a Sabbathless land had made all the foreigners indifferent to religion, and though later a few English and Americans attended services conducted by Morrison, he never saw any large fruitage from such endeavors. He used the English liturgy, but even this concession did not allure Churchmen to his rooms. From the outset his program for Sunday was arranged to benefit the Chinese. The Gospel Harmony, copied in London, enabled him to present to his teachers and servant the great truths of Christianity; and as his knowledge of Chinese grew, his ministrations became increasingly helpful. To the end of his life these Sunday meetings were continued, though he was never permitted to conduct an open service for all Chinese. On the contrary, it was necessary to hold the meetings behind closed or locked doors for fear lest the few attending might be arrested for their interest in Christianity. Their attitude toward the truth taught was that of indifference; our Lord's words were right words, but they claimed to have similar teachings that were

equally good. A life-time of most faithful personal dealings with the few whom he was able to approach, as well as the regular services on Sunday and in family prayers, resulted in very little manifest fruitage. If as many as ten were present on the Sabbath, it was a good attendance. Though Morrison yearned for their salvation and endured the scorn of his Chinese friends, as well as the open violence of his assistants, — one of them tore his coat from his back, while his London tutor turned against him, — all was seemingly in vain. Only the profoundest convictions of duty and the deepest longing of a Christian heart made him willing to continue these self-denying efforts.

Not until he had prayed and taught and ag-
onized in prayer for the conversion of the Chinese
for nearly seven years was he rewarded by seeing
even one of them give himself to God. In
his journal for July 16, 1814, he writes: "At a
spring of water issuing from the foot of a lofty
hill by the seaside, away from human observa-
tion, I baptized in the name of the Father, Son,
and Holy Spirit, the person whose name and
character have been given above. Oh, that the
Lord may cleanse him from all sin by the blood
of Jesus and purify his heart by the influences of
the Holy Spirit! May he be the first fruits of a
great harvest — one of millions who shall come
and be saved." Until his death five years later

*First
Protestant
Convert.*

this earliest Protestant convert, Tsae A-ko, retained his faith, though how imperfect it was is indicated by Morrison's account of him. He had heard the Gospel in the missionary's home during his first year in China. Three years later, when he was working on the New Testament which was being prepared for the press, he came to know the truth more fully. Yet even then Morrison says of him: "His natural temper is not good. He often disagreed with his brother and other domestics, and I thought it better that he should retire from my service. He, however, continued, whenever he was within a few miles, to come to worship on the Sabbath day. He prayed earnestly morning and evening and read the Decalogue as contained in the Catechism. He says that from the Decalogue and instruction of friends he saw his great and manifold errors, — that his nature was wrong, that he had been unjust, and that he had not fulfilled his duty to his friends, or brothers, or other men. His knowledge, of course, is very limited and his views perhaps obscure; but I hope that his faith in Jesus is sincere. I took for my guide what Philip said to the eunuch, 'If thou believest with all thine heart, thou mayest be baptized.'" Had this convert been like Leang A-fa, the first Chinese baptized by Milne, who became a shining light in the Church, Morrison's faith would not have been so sorely tried; yet our hero endured

as seeing the invisible, and patiently labored on until death, without receiving into the Church more than two or three others of his own converts.

In November of the year following his arrival, he became acquainted at Macao with the family of Dr. Morton and invited them to his rooms for worship. The son, William, was his pupil in language and science and through Morrison's influence he became a Christian. His father desired that he should prepare himself to become a missionary and had the young man lived, this wish would probably have been realized. The year brought to Morrison an even greater blessing; for an acquaintance with Miss Morton soon led to her conversion and later to their engagement, and in February, 1809, they were married. The days preceding this event were most anxious ones for him. The jealousy of the Chinese and the enmity of the Catholic Church, together with opposition from the leading employees of the Factories, so harassed him that he determined to flee to Penang in the hope of there pursuing his labors unmolested.

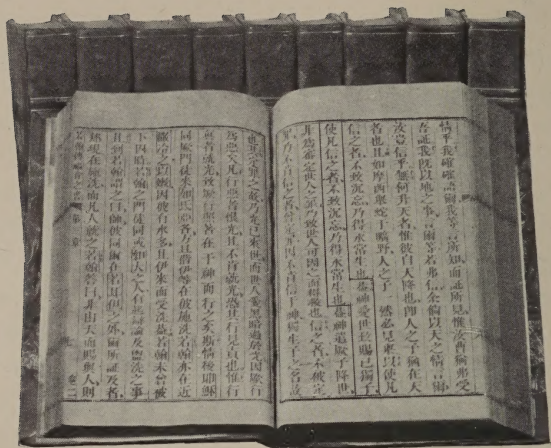
*Morrison's
Marriage.*

It so happened, however, that on the very day of his marriage an invitation from the East India Company came to him to become its official translator at a salary of £500. This offer, which he accepted as did the officers of the London Missionary Society, assured him of freedom from

*Translator to
the East
India
Company.*

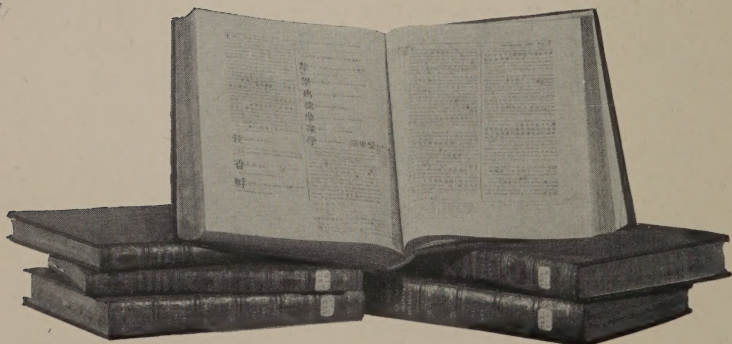
molestation in language study, furnished him with an excuse for being in China that would satisfy the Chinese, protected him from Catholic persecution, and provided the large sum needed in order to print his monumental Dictionary. His salary, which was later largely increased, relieved the Missionary Society of his support and made it possible for him to subscribe thousands of dollars toward the publication of his religious works and the educational schemes which he later set on foot. While most of his time must now be given to his secular duties, — a great sorrow to him, — there was little else possible for a missionary living within the Empire to do except to lay the foundations of the Protestant missionary enterprise by furnishing the means of acquiring the language and providing a translation of the Scriptures.

The Dictionary. The key that was to unlock one of the most difficult languages in the world to Occidentals, may be said to have been begun in London when Morrison laboriously copied with a camel's hair pencil the strange hieroglyphs taught him by Yong, after which he transcribed the Latin-English Dictionary. From that day until 1823, when the six quarto volumes, each equal in size to a family Bible, were given to the world by the munificent assistance of the East India Company, it had been the constant burden of his life, though he was directly engaged upon the work



MORRISON AND MILNE'S CHINESE BIBLE.

The verse enclosed within black lines is John 3 : 16.



MORRISON'S CHINESE DICTIONARY.

The last large character on the left-hand open page is the Heo, meaning to learn.

for seven years only. Based upon the standard Chinese Dictionary of the Emperor Kang Hsi, which required for its production the time of thirty of the best scholars in the Empire for five years, it is far more than its name suggests. "The work is indeed almost as much an encyclopedia as a dictionary. Biographies, histories, and notices of national customs, ceremonies and systems abound, making it a repertory of information on all matters touching Chinese life and literature."

Brief extracts from the account given of a single character or word, will show the intrinsic interest of this Dictionary. After explaining the symbol Heo, "learning," Morrison describes most interestingly the Chinese educational system and then quotes 100 of the rules for the regulation of schools and their pupils. Here are a few of them. "When the scholars enter the school, they must bow to Confucius, the Sage, and next bow to the master." "Every evening, when about to break up school, there shall be an ode recited, or a piece of ancient or modern history narrated, a piece the most easily understood, the most affecting, or one connected with important consequences being selected. All frothy talk and lewd expressions are forbidden; and when the school is broken up, the scholars must bow to Confucius and the master the same as in the morning; even the very oldest must not omit

A Sample Character.

doing so." "When they reach home, let them first bow to the household gods, then to their ancestors, next to their fathers and mothers and uncles and aunts." Rule twenty commands those who desire to memorize to bring three things to the work — their eyes, mind, and mouth — and carefully to avoid repeating with the mouth while the heart is thinking about something else. Drawing lots as to the order in which each scholar is to recite, the personal application of what is studied to the life, etc., are other rules found under this character, as well as a full account of China's unique examination system, occupying twenty-four pages. One can readily see that Morrison really needed the 10,000 volumes of his Chinese library to enrich the pages of the only interesting Chinese Dictionary ever published.

*The Chinese
Bible.*

Even more important in the early history of Protestant missions in China was his work as Bible translator. Here, however, he made large use of what had been done by the unknown Catholic translator of most of the New Testament, and he was also aided in the Old Testament by Dr. Milne, so that this work was not as largely his as was the Dictionary. Thirty-nine of the sixty-six books were of his own translation, however. The primary difficulty which he had to overcome was that of finding terms for the correct representation of spiritual and theological

ideas. The manuscript of part of the New Testament and other Catholic writings, as well as the famous controversy waged between different parties in that Church as to the proper term for God, and the usage of Chinese Mohammedans, cast some light upon the subject; yet Morrison carefully studied anew the whole matter of terminology. This question is too technical to be discussed here; suffice it to say that the terms chosen by him differed in some cases from those used by the Catholics, and that to-day few of them are retained. As for his translation, the historical portions are more smoothly rendered than is the remainder of the Bible. Here is a literal translation of the first part of Genesis: "God in the beginning made at first heaven and earth, and the earth without form and empty, and darkness upon the abyss's surface; and God's spirit vibrated over the water's surface. God said, Let obtain light, and immediately have light; and God saw the light to be good." The Psalms occasioned more difficulty. The 139th, beginning at the seventh verse, reads: "I to what place may escape from thy Spirit? I to what place may escape from thy presence? I, if ascend to heaven, thou in that place. I, if myself make bed in hell, behold thou art there. I, if take the morning's wings and dwell in the sea's remote places, there thy hand still shall lead me, thy right hand shall guard me." In India, Marsh-

man, with the help of an Armenian from Macao, named Lassar, had translated the Bible into Chinese, and it was issued from the Serampore press in 1820. It was thus the first entire Chinese Bible to be printed, though Morrison and Milne completed their work of translation on November 25, 1819. Their version was far superior to the Marshman-Lassar translation, and except among the Baptists it had a longer life and a much wider circulation. Apart from its great value as an evangelical agency in China, it awakened a great desire on the part of Occidental Christians to forward a work which had hitherto seemed hopeless; while learned bodies and European scholars lauded the man who had produced a translation of the Bible and a Dictionary incomparably superior to anything hitherto known.

Other Literary Works. Morrison's Chinese Grammar, like every subsequent attempt in that line, was practically useless. "A View of China for Philological Purposes" was more successful and is interesting to-day for any reader, and so are his "Chinese Miscellany" and "Horae Sinicae." In all Dr. Morrison published in English nineteen separate works, including some minor pamphlets, while twelve Chinese works of his were also printed. All of these attest his industry, care, and learning.

Morrison, the Strategist. The work already mentioned was most fundamental to the cause of Chinese missions; yet

Morrison did not content himself with translation and such evangelistic effort as the narrow restrictions already mentioned permitted. The coming of his only colleague, William Milne, in 1813 and his own liberal salary enabled him to plan larger things than could be accomplished in the Empire itself. Milne was a man of great ability but was so rustic and unpromising in his youth that a member of the Society's Committee proposed that he be sent out as a servant to a missionary. When asked if he would go in that capacity, he replied with joy: "Yes, Sir, most certainly; I am willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me, when the Lord's house is building." This half-orphan, who had been converted from a life of notorious wickedness to one in which before he had decided to become a missionary he spent hours every day in prayer for the conversion of the world, was a royal assistant to China's pioneer. The bitter animosity of Catholics and the opposition of Protestant merchants made it impossible, however, for Milne to remain in China; and hence his brief but fruitful life of ten years was spent in Malaysia, mainly in Malacca.

Morrison's scheme called for an educational institution outside the limits of the Empire and in that part of Asia where there were many Chinese colonists, so that missionaries might be free

*Anglo-
Chinese
College.*

to educate workers for the Chinese, as well as prepare an abundant literature, which Morrison clearly foresaw would always be one of the most important factors in China's evangelization. Instruction in Chinese and English, later in Malay also, was given; and from its foundation in 1818 to its removal to Hong-kong in 1845 it did a valuable work, though it never rose beyond the grammar grade. The literary part of Morrison's program was more successfully carried out. Aside from Milne's valuable aid in translating the Bible, he edited a periodical in Chinese and issued most helpful tracts, particularly one of the best and most useful in China at the present time, his "Two Friends." Like William Burns and Griffith John, he had the happy faculty of speaking to the heart of the Chinese in the very accents of their native tongue.

Other Activities. Soon after Morrison's arrival, he began a correspondence with missionaries in other parts of the world, feeling that much was to be gained by keeping in touch with those engaged in the same work the world over. "The Ultra Ganges Missionary Union," intended to unite all the members of the London Society in Southeastern Asia, was a wiser attempt in that direction. Its objects were "to cultivate mutual fellowship among the members; to strengthen and perpetuate the Missions connected with the Union; and to promote the diffusion of divine truth in Pagan and Moham-

medan countries." As a part of Morrison's other duties he was called upon to be a purchasing agent and general adviser to all the missionaries in that part of the world. He was the first to be invited to contribute to periodicals which sprang up, such as the *Canton Register* and the *Chinese Repository*, the latter a missionary journal. The first work for medical missions in China was the result of his investigations into the needs of the poor. As no medical missionary was at hand and as the Company physician could aid him but little in his philanthropic endeavor, he opened a dispensary under a native practitioner, in which were treated multitudes of poor patients according to the prevalent methods. For the use of the dispensary, he purchased a library of 800 Chinese medical works and a complete assortment of native medicines. Meetings at his rooms for religious conference and worship, and others to which were invited those interested in the study of Chinese or of subjects relating to China, constituted no small part of his labors. The correspondence with missionary societies, which finally brought to China such men of might as Dr. Bridgman and David Abeel, and increased to six the force sent by his own Society to Southeastern Asia, was an important contribution to China's redemption. Work for sailors, for whom he held meetings and established a coffee house, should also be mentioned.

Journey to Peking, Morrison's only journey in the Empire, beyond his shuttle trips between Canton, his official residence, and Macao, his home and city of refuge when driven out of Canton, or in need of change, was to Peking as one of the official suite of Lord Amherst, sent as ambassador to the Emperor. The journey by water to Peking, and by the Grand Canal and other waterways so far as possible through six of the provinces, occupied about six months of 1816. The embassy was a failure, owing to Britain's rightful refusal to permit her representative to make the "three prostrations and nine head knockings" to the Emperor; but the journey gave Morrison the opportunity to enlarge his knowledge of the language in different sections of the Empire. It also furnished much needed relaxation in visiting places of historic interest, such as the White Deer College, older than Oxford and sacred to its most illustrious graduate, Chu Fu-tzŭ, the maker of modern Confucianism. Few traces of Catholic Christianity were found on the journey, but he held illuminating conversations with Mohammedans, made inquiries about the Jews of Kai-fêng Fu, etc.

The Wider Parish. The Chinese Scriptures and tracts, prepared by Dr. Morrison, as also his "Domestic Instructor" and "Scripture Lessons," were quite widely circulated, some of them penetrating into Korea and Japan and the far interior of China

itself. He even had the joy of hearing that a young Chinese from Macao, who was living in New York, had been converted through reading his Chinese New Testament and was living an earnest, consistent life. Leaving China early in 1823, Morrison spent some time in Malacca and Singapore in advancing the interests of the Anglo-Chinese College and in establishing a Malay branch of the same in the latter place, the two henceforth being called the Singapore Institution. He had also raised his voice in protest against the licensed gambling and the slave trade which cursed the two settlements.

His first and only furlough to England occurred during the years 1824-26, after he had been absent sixteen years. After returning from Singapore, he sailed in December for England, reaching there in 1824. His wife's ill health had forced her to go home in 1815, and returning to China, she had died in 1821, so that in England he had no stated home until his second marriage to Eliza Armstrong in 1825. Hardly had he landed when his troubles began. A fine library of 10,000 volumes which had cost him £2,000, and which he intended to donate to a public institution for the furtherance of Chinese study, were held for some time before they could be admitted duty free. Otherwise he was most cordially greeted, and his stay in England, Ireland, Scotland, and France was a constant ovation and

*Home
Furlough.*

a wearisome series of addresses and sermons. Often his day began at five in the morning and closed at eleven at night. Even royalty granted him an audience and some of the foremost scholars of the Continent greeted him with enthusiasm, — men like Humboldt, Rémusat and Klaproth. Sir Walter Scott desired to have him as guest at Abbotsford; but this and many other alluring invitations must be declined that he might interest a larger number in China's evangelization and in his college scheme as an aid to it. Among more direct efforts for China and other mission lands was the establishment of a Universal Philological Society, whose objects should be to "afford to those benevolent persons who leave their native country, with the view of imparting to the heathen the knowledge of Christianity, every degree of assistance before they quit their native shores." It also included the collection of information as to customs and opinions of the peoples of mission lands, instruction in languages by returned missionaries and other competent persons, and the collection of a suitable library. His ambitious scheme eventuated in a "Language Institution," toward the development of which he devoted an extra year at home at his own expense. The Institution was short lived, but so far as China was concerned, it was a help to those who availed themselves of its advantages. In addition to the thirteen studying under

him was a small class of ladies who wished to prepare for foreign missionary service.

In 1826 Dr. Morrison returned with his family to China. The closing years of his life there were clouded by increasing difficulties with the Company and the uncertainty as to his future, when its dissolution should be followed by regular British trade under Government care. Increasing weakness also added to his anxieties. When the Company finally ceased to exist, Morrison's fears were dispelled by his appointment as Chinese secretary and interpreter with a salary of over \$6,000. Had his wife's health permitted her to remain in China he might have rallied after being thus relieved of financial anxieties; but his intense affection for her and for all the members of his family was an occasion of deepest uneasiness during her long journey to England. This sorrow and some vexatious negotiations at the very beginning of his new work aggravated his weakness, so that he finally passed away on the first of August, 1834. Probably no Englishman has ever died in China whose departure has been so widely known and deplored. Friends of missions the world over, as well as all interested in the Chinese, united in tributes of highest esteem and sorrow. He had given to the heralds of salvation in China a dictionary and other linguistic helps that for decades smoothed the way for a speedier entrance into active work. *The End.*

He had bequeathed to the Chinese the Scriptures and other religious literature which had led many into the light; and the power of his Christian example was even more helpful to a people whose obscurest scholars daily strive to reproduce in outward ways the life of their great Teacher, Confucius. To the world Dr. Morrison furnished an illustration of life-long endurance of petty persecution and hydra-headed opposition, which were more than overcome by a firm trust in God and undying devotion to the supreme end of bringing China to the Savior.

A Testimony. S. Wells Williams, one of the two Protestant missionaries, who with three native Christians constituted the entire Protestant Church in China at Dr. Morrison's death, thus summarizes the results of his life: "The dawn of China's regeneration was breaking as his eyes closed on the scene of his labors, and these labors contributed to advance the new era, and his example to inspire his successors to more and greater triumphs. His name, like those of Carey, Marshman, Judson, and Martyn, belongs to the heroic age of missions. Each of them was fitted for a peculiar field. Morrison was able to work alone, uncheered by congenial companions and sustained by his energy and sense of duty, presenting to foreigners and natives alike an instance of a man diligent in business, fervent in spirit, serving the Lord. His life was mostly passed in the midst

of those who had no sympathy with his pursuits, but his zeal never abated, nor did he compromise his principles to advance his cause. His translations and his Dictionary have been indeed superseded by better ones, built up on his foundations and guided by his experience; but his was the work of a wise master-builder, and future generations in the Church of God in China will ever find reason to bless Him for the labors and example of Robert Morrison."



JOHN KENNETH MACKENZIE, M.R.O.S. : L.R.O.R.

JOHN KENNETH MACKENZIE

“THE BELOVED PHYSICIAN”

BORN IN YARMOUTH, ENGLAND, AUGUST 25, 1850

DIED IN TIENTSIN, CHINA, APRIL 1, 1888

THE DIVINE COMMISSION

“As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.”

OUR LORD'S EXAMPLE

“And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils. . . . And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. . . . And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.”

“THE IMITATION OF CHRIST”

“Should we not seek to imitate the Lord's method, even though the result be but a very feeble copy of the great original? What is it that we have to impart? Let us be definite with ourselves. Is it some new dogma? a system of doctrine from the West? If so, by all means leave the religious element in the hands of the evangelist; he will expound your doctrines better than you can. But we reject such an idea. The Chinese already have more than enough of mere empty doctrine. What we bring them is no lifeless form, but a living, personal Saviour, whom it is our privilege to represent to the Chinese; and this glorious privilege of representing our Saviour King and witnessing for Him, we dare not commit to any second party.”—From Dr. Mackenzie's editorial in the *Medical Missionary Journal*, written shortly before his death.

CHRONOLOGICAL LIST OF EVENTS IN MACKENZIE'S LIFE

- 1850. Born in Yarmouth, Norfolk, England, August 25.
- 1867. First strong religious impression from Mr. Moody's address, May 10.
- 1868. Decides to follow Christ, May 10.
- 1870. Enters Bristol Medical School to prepare for his medical mission, October.
- 1874. At London receives the diploma of M.R.C.S.,—Member of the Royal College of Surgeons,—and at Edinburgh that of L. R. C. P.,—Licentiate of the Royal College of Physicians.
Accepted for China by the London Missionary Society, December 15.
- 1875. Works in Moody's evangelistic meetings, March.
Sails for China, April 10.
Reaches Hankow, China, June 8.
- 1877. Marries Miss Travers in Shanghai, January 9.
- 1879. Reaches Tientsin,—having been transferred from Hankow,—March 13.
Hospital memorial presented to Viceroy Li Hung-chang, May.
Viceroy Li invites Mackenzie to attend his wife, August 1.
The Viceroy's temporary "Free Hospital" opened.
- 1880. The permanent hospital of the Viceroy opened, December 2.
- 1881. Mackenzie's wife and daughter return to England, March.
China's first Medical School opened, Dec. 15.
- 1882. Wife and daughter return to China, November. Mrs. Mackenzie again invalided home, her husband accompanying her, December 7.
- 1883. Spends a few months in England and on the Continent, February 18—July 31.
- 1884. First six students graduate from the Medical School, October.
- 1885. Emperor confers upon Dr. Mackenzie "The Star of the Order of the Double Dragon."
Coming to Tientsin of the Cambridge Band and accompanying revival, April.
- 1886. "Medical Missionary Association of China" formed, Mackenzie being one of the prime movers and an editor of its journal, Autumn.
- 1888. Dr. Mackenzie dies after a six days' illness, April 1.

II

JOHN KENNETH MACKENZIE

“THE BELOVED PHYSICIAN”

ON August 25, 1850, an infant opened its eyes *Early Home.* in the fen-begirt town of Yarmouth, England, who was destined to become one of the princely physicians of a great Empire. From this place, so much resembling the Tientsin plain, — in which he should close his labors, — in its absence of rising ground and the presence of straggling willows and abundant harvests of reeds, Mackenzie's parents removed to Bristol, before he had any consciousness of Yarmouth's quaint “rows” or interesting traditions. Most of his life was spent in this city that “seems to swim on the waters.” It is the port whence Sebastian Cabot sailed forth to be the first Englishman to land in America and to discover the United States; and to it was brought later from Juan Fernandez the real Robinson Crusoe. Here, too, the doctrines of the Reformation were preached by Tyndale, Cranmer, and Latimer, — and here, alas! the peaceful Quakers suffered persecution, 103 of them being in Bristol prisons at the accession of Charles II.

*Mackenzie's
Parents.*

Providence blessed Mackenzie's boyhood with a North of Scotland father of strong Presbyterian instincts, as became an elder in that Church, while his mother was a Welsh lady from Breconshire. Mrs. Bryson, the wife of his Tientsin colleague, remarks that "to his Highland blood he doubtless owed a certain reticence of manner, combined with an intensity of feeling, which in a marked degree characterized his likes and dislikes." To his mother, perhaps, may be attributed the strain which gave to him that unusual facility in language acquisition which marks most Welsh missionaries. While their influence was helpful, Kenneth was not a model in all respects. He had a hasty temper and disliked study more than do most boys, who are fond of outdoor sports. Not until his fifteenth year, when he entered a merchant's office as clerk, did he appreciate opportunities for study; but from that time he used his spare time for reading.

*His
Conversion.*

The Young Men's Christian Association was for him what it has been to so many other young men, the awakener of the spiritual life and an excellent training school for Christian service. On a May Sunday in 1867, after an impressive discussion of the Bible class topic for the day, "A Good Conscience," Mr. Moody spoke to the men, and the first strong spiritual impression of his life was received. Not until the anniversary of that day, however, was he led to give himself

unreservedly to God and to His service. The warmth of those early years of discipleship were prophetic of the rare spirituality and delight in evangelistic effort of every sort, which marked his labors as a missionary.

He did not come to this life of devotion to others without much self-crucifixion, as well as through a course of preparation for it. The prayer-meeting, held by him and three companions on a hilltop as they returned from the Association after they had witnessed a good confession, was a fundamental method of gaining essential equipment for spiritual service. More unique was a preparatory school, held by a little group of congenial workers in a cow-shed, two miles out of town. It meant self-denial for this band of young men to go there at five o'clock in the morning to discuss and criticise sermons and addresses which they had carefully prepared, and which they subsequently used at Association and street services, or at theater meetings. Note-books of Mackenzie's are filled with illustrations, which he had jotted down to serve as feathers for evangelistic arrows. His leisure time was occupied with preparation for meetings and active participation in open air services, lodging-house visitation, ragged-school teaching, and the delicate and almost dangerous work of the Midnight Mission. Desperate thieves and shameless women found in him one who sought them out and con-

*Preparing for
Christian
Work.*

sorted with them, as did another young man centuries before, the Savior of thieves and the friend of publicans and sinners.

Two Biographies and a Decision. One of Mackenzie's staunchest friends was Colonel Duncan, with whom he was associated in much of his religious work. He had been greatly moved by the memoirs of two Chinese missionaries, William Burns and Dr. Henderson, and he had been led to desire for himself a similar life. Returning one night from a theater meeting of unusual interest, he confided to Colonel Duncan his new desire. The Colonel's response, "You are still very young; would it not be well to go in for the study of medicine and in the course of time go out to China as a medical missionary?" was to Mackenzie the voice of God. Not understanding very clearly the nature of the work, however, he sought for further light, and after reading Mrs. Gordon's "The Double Cure: or, What is a Medical Mission?" his duty seemed to be perfectly plain.

Overcoming Difficulties. When he sought to gain his parents' consent to be allowed to give up business and enter a medical school to prepare for China, the young man met a most serious obstacle. Argument did not change their position, and hence Mackenzie was forced to look up. A triumvirate of friends mighty in prayer, Colonel Duncan, Mrs. Gordon's husband, and a Bristol surgeon, Dr. Steele, joined him in definitely pleading with God for a

change of mind on the parents' part. This compact wrought two valuable results: it led his father and mother to withdraw their objections on the very night that it went into effect; and it was a proof to him ever after, that united prayer for a desired object would bring an answer, if it was according to the will of God. It was the warrant for a conviction which Dr. Mackenzie expressed near the close of his life in these words: "I do indeed believe in prayer. I am forced to believe in it, and say, from practical experience, I am sure that God does hear and answer our prayers."

The four years following October, 1870, were *Student Life*. spent in the diligent study of medicine at the Bristol Medical School, and at the end of that period he very successfully passed examination both at London and Edinburgh, at which places he received respectively the diploma of M.R.C.S. and L.R.C.P. Realizing the prevalence of eye-diseases in his chosen field, he afterward took work at the Royal Ophthalmic Hospital in London. Meanwhile he had been looking about for advice as to the next step. Dr. Lowe of the Edinburgh Medical Missionary Society gave him especially helpful counsel; and China's missionary Nestor, Griffith John, as well as Messrs. Bryson and Cullen of the same Empire, finally determined him to apply to the London Missionary Society.

*Enlists and
Sails.*

Though a Presbyterian, he willingly enlisted in an organization which is still largely interdenominational, and which has behind it so noteworthy a history. Other appointments allured him only momentarily, and his natural impetuosity drove him hastily on. The necessary carefulness of the Society to which he had offered himself and the consequent delay nearly caused a cessation of negotiations, but finally he was accepted. And now he must be off. Sailing so as to arrive in the heat of a China summer and leaving his betrothed behind to follow him when he should have gotten into his new work, he reached Shanghai on June 4, 1875. He did not leave dear old England without being first moved by the strong spiritual life of a little group of men at Trinity College, Cambridge, and by a final interview with Mr. Moody. Life on shipboard was a delight and an opportunity. He read, he entered into the social life of the ship, he alternately listened to the stirring yarns of the sailors and reciprocated with most affectionate heart talks, and he preached occasionally.

*Mackenzie's
Forerunners.*

Mackenzie was not a pioneer in his department, as was Morrison. We have already seen that the latter had enlisted the good offices of the East India Company's physician in the medical missionary enterprise and had carried on a still larger work through a native practitioner. But it was Peter Parker of America who had the

honor of "opening China to the Gospel at the point of a lancet." He had been followed by a number of others in the Empire, one of whom, Dr. Henderson, had so interested Mackenzie at the beginning of his missionary investigations. Yet thus far no one had won for the cause strong official endorsement, which was very desirable in a country where foreign doctors are acknowledged to be superior to native practitioners mainly because of their rumored use of medicines made of good Chinese eyes and hearts. Dr. Mackenzie was to do more than any other man toward demolishing this foolish belief.

And surely Western medicine was sorely needed *Medicine* in this most populous empire of the world. Of *Needed.* physicians there was no lack; indeed, any scholar who could read the voluminous medical literature and who had been unable to secure a more desirable position, was thereby created an Æsculapius. But what did he know and how did he practice? China was no worse than many other enlightened nations of antiquity; for in Greece, "the mother-land of rational medicine," the "temple sleep" and its dreams were the basis of prescriptions; and even Hippocrates and Galen held views about the elements and the moon that are not outdone by their Chinese brothers of to-day. This is what Dr. Mackenzie says of his native confrères: "Chinese doctors profess to be able to diagnose disease by the state of the pulse only.

Their knowledge of anatomy and physiology is almost nil; yet in the place of exact knowledge, they substitute the most absurd theories. The nature of disease being unknown, they attribute to the influence of the 'five elements' the onset of disease. To a large extent the physiological action of drugs is unknown, and most wonderful healing properties are attributed to such substances as dragons' teeth, fossils, tiger bones, pearls, etc.

A Professional Visit.

"A Chinese doctor examines the pulse of each wrist of his patient with much solemnity, the sick person's hand resting meantime upon a cushion, while the friends stand round watching the operation with much awe. The tongue is then examined and a prescription written out. The doctor then departs, after giving his diagnosis and going into long explanations of what is taking place in his patient's interior. Many of the Chinese wonder much that foreign physicians should make so many inquiries of their patients; they think that they should be able to find out all about such matters from the condition of the pulse.

Medical Superstitions.

"Superstitious notions and practices control and pervert medicine. In almost every case of sickness, idols, astrologers, and fortune-tellers are consulted. Disease is generally attributed to the anger of the gods, or to a visitation of evil spirits; the priests, indeed, teach this for their own ends. Charms are in general use to expel evil spirits

and pacify offended gods, and many idolatrous rites are employed. The noise of gongs and fire-crackers, used in these observances, is constantly heard and of necessity proves very injurious to a patient whose nervous system is weakened by disease. The charms are written out and pasted about the sick-room. Sometimes these marvelous pieces of paper are burned and the ashes used to make a decoction, which the patient is ordered to drink. It is not wonderful, therefore, that, medical science being in so unsatisfactory a state in China, the cures wrought by foreign doctors seem to the people little short of miraculous; and in many cases the difficulty is not to get the people to believe in the foreign medical man, but rather for them to understand that there is a limit to his healing power." This is especially true of surgical cases; since native practitioners confine their surgery to removing a tooth, puncturing sores and tumors, attempting to reduce dislocations, and reuniting fractures.

Mackenzie's destination was Hankow, a great port almost in the geographical center of the Empire and located at the confluence of China's girdle, the Yang-tzŭ, and the Han River, so famous in history that it and the dynasty of the same name furnish one of the proudest designations of the Chinese to-day, "men of Han." A royal welcome from Mr. and Mrs. John and Mr.

*Beginning at
Hankow.*

Foster awaited the Doctor as he stepped from the gang-plank at Hankow, and almost immediately he is at work. His first Sunday morning there was spent in the city chapel, endeavoring to catch a few words and wondering whether he could possibly acquire so complicated a language, with its accompanying tones. In the afternoon of the same day he was once more in his element; for among the thousands of native craft on the broad bosom of the Yang-tzŭ were some foreign tea-steamers, and here was his opportunity for evangelistic effort in his own tongue. From that time onward, both here and later at Tientsin, work for sailors was his avocation.

*Language
Study.*

The following afternoon he was closeted with a language teacher for his first Chinese lesson. "We sit down together with the same book," writes Mackenzie. "He calls over a word and I try to imitate him; my mouth is twisted into all sorts of shapes, and I struggle on. The idea is first to get the proper sound, the meaning afterward, and then — probably the most difficult — to learn the characters. We go on for about three hours, until I am tired of repeating sounds after him." The Doctor's native ability and his desire to master the language enabled him to gain an unusual command of Chinese, an accomplishment that many physicians can not boast of, since they become so early burdened with professional duties.

Medical work had already been begun at his station, so that Dr. Mackenzie built on excellent foundations, having at his command convenient premises and the prestige already won by Western medicine. As the hospital had been built partly by the foreign community, it had accommodations for them, and so does not need to be described, as it was not wholly indigenous. Yet the people needed to be understood in order to be reached, and this study was a most fascinating one. Under the guidance of Griffith John or another of his colleagues, he watched the bustling crowd in streets so narrow that the widest of them could not accommodate more than four or five people standing abreast. Their customs and feasts, their temples and the gruesome Buddhist representations of hell which they contained, were intensely interesting to the Doctor. As he came to know the people better, they learned to admire him more; and owing to some successful surgical operations, his fame soon traveled far and wide, his practice proportionately increasing.

*Mackenzie's
Apprentice-
ship.*

No one in China, unless it were the late Dr. Nevius, could better have initiated Dr. Mackenzie into evangelistic work, than did Griffith John. As often as he could do so, the Doctor attended his chapel. He thus describes this work in Hankow: "Very frequently a shop in the middle of a crowded street is rented and fitted up with benches as a 'Glad Tidings Hall,' where the for-

*Learning
How to
Preach.*

eign missionary and his native assistant for many hours every day proclaim the way of salvation through Jesus to those who come into the building. No regular service is held, but as the coolies resting from their burdens, the countryman with his basket by his side, or the pedler with his case of cord and tapes, come in for awhile, the preacher in colloquial fashion addresses questions to individuals and tries by patient repetition to implant in his hearers' minds some ideas about the love of God as manifested in His Son, Jesus Christ. This new 'doctrine,' as they call it, is very novel and strangely unlike anything the hearers have ever listened to before. It is with great difficulty that they grasp any thoughts relating to the unseen and eternal. . . . Mr. John spoke in the chapel for about two hours. It was half an hour before he could get one idea thoroughly home to the people, showing, it seems to me, how useless are ordinary sermons to teach these people. Wandering through the country and simply preaching is pure waste of time, I think. Men must settle down to patient, persevering work; and if accompanied by the Spirit of God, one may expect to see great results from it. Mr. John has anxious inquirers at the end of these patient, hard-working services, which greatly cheer his heart."

*Mackenzie
Afield.*

It was the Doctor's delight to get out among the people, and with Griffith John, who knew no fear, even the most dangerous trips were enjoyed.

On one occasion, however, he would have been glad to be at home. The two men went into a new section to aid a native Christian, named Wei. He had been so earnest in preaching the truth, that hostility to Christianity had arisen with the result that the rabble proceeded to drive out the foreign devils. A paragraph from the Doctor's description of the attack gives one an idea of what a Chinese mob is like. "Presently pelting began. There were, fortunately, no stones at hand; but the earth being dry, the plowed fields were covered with hard clods, and these soon began to fly about our heads. At this stage I took off my spectacles and pulled my soft felt hat well over my ears, which protected me a good deal. Mr. John was struck on the mouth with a hard lump of clay, which made the blood flow freely and almost caused him to faint; and soon after another piece cut his scalp at the back of the head. I guarded my face with my arms, my hat well protected my head, and I received most of the blows about my head and body. We still went on, following Wei, who walked like a prince, calm and fearless with his head up, just his natural self and apparently not a bit troubled. . . . At this time we might have been killed at any moment; for we were the center of a howling, infuriated mob of about one thousand men and boys bent on mischief and dragging us about in every direction. We were several times sepa-

rated. I was pushed down once, but Mr. John and the native Christians kept the crowd off me." They finally succeeded in escaping from the mob, and soon reached a place of safety. During this encounter neither they nor the Christians used any force, and Mackenzie could testify: "I felt perfectly calm. No feeling of anger entered my mind; Christ was a very precious companion then."

The Outcome. The two missionaries felt that for the sake of the native Christians they must complain of the action of the Hiau-kan rabble, and this enabled them to return to the place and show their forgiving spirit and their desire to benefit the people. As an ultimate result, there were in connection with the Hiau-kan station just before the Boxer Uprising three foreign missionaries laboring there, one being a physician having in his charge a hospital and leper asylum. A force of eleven native helpers were co-operating with the missionaries at Hiau-kan and its two out-stations.

Higher Lessons. During his Hankow apprenticeship Mackenzie learned also of God Himself. The deepening of his spiritual life was aided by fellowship with helpful friends, by special meetings held for that purpose, and by unceasing efforts to save others. On one steamer the meetings held resulted in the conversion of about fourteen men. As for his inner life, he says: "I have been thinking and praying about a more complete trust in Jesus. I

am weary with struggling against temptation and feel very many failures are caused by *my* trying to do these things *with* God." And later he adds: "I have placed myself and all my concerns in His hands, looking to Him for deliverance from temptations. I have been so happy to-day in simply looking up. May my faith fail not! I feel so helpless and weak and yet so safe. The life of simple trust in Jesus is so delightful — such perfect safety!" Later, meetings for the foreigners and native Christians resulted in even greater blessing.

Having learned much of the language and gotten his medical work under way, the Doctor felt that he was justified in having his fiancée come out to China. She did so, and they were married January 9, 1877, at Shanghai. The early years of their married life were ideal. Home was a perpetual joy to the Doctor and a haven of rest from the weariness and worries of a life in which a single physician with no adequate assistance was obliged to take charge of the most difficult cases. His wife was a direct aid to him in his work both here and at his later home; for he makes repeated references to her prayers as being united with his own for the successful issue of difficult operations, and the two labored together for foreign sailors and marines. In Hankow, too, their only child was born. His work was likewise growing, especially on the surgical

*Mackenzie's
Marriage.*

side, — a work of which he writes, “I am passionately fond of surgery and never happier than when I am about to undertake some big operation.”

*Transferred
to Tientsin.*

Yet here, also, he experienced trials. He had been attacked once and again by malaria; his wife's health was a source of solicitude; and finally, after three and a half years of most fruitful service, family complications and personal matters caused the Doctor to request the Society to transfer him to another station. It was characteristic of him that he should ask to be sent into the far interior of China's greatest western province; but the perils of such a place for Mrs. Mackenzie led the Directors to send him instead to Tientsin, the steamer port of Peking, which is eighty-three miles to the northwest.

*A New
Beginning.*

Wholly different from the majestic Son of the Ocean upon which Hankow lies was the narrow and sinuous Pei Ho, or North River, on whose muddy banks Mackenzie was henceforth to live and achieve a national, instead of a provincial, reputation. Though he already had an excellent command of Chinese, the variations of the Northern Mandarin over the speech of Central China gave him a new task, especially in adjusting himself to the changed tones. A more serious difficulty, however, was the lack of a suitable plant for his work and the greater indifference to Christianity and to the benefits of Western medicine.

As there seemed to be no human method of overcoming this apathy, and as Mackenzie felt that there was a loss of power in leaving a city in which he had had as many as 1,137 hospital and 11,859 out patients in a single year to come to a station where he had only about one-fifth as many, he and his colleagues had recourse to prayer. This was not a spasmodic and formal exercise; but unitedly both the foreigners and native Christians of the station prayed, continuing their supplications for weeks. As an offset to this comparative cessation from practice, he gave himself anew to language study, including much work on the Classics, and a re-reading of William Burns's incomparable colloquial rendering of Bunyan's immortal allegory.

Mackenzie and one of his colleagues, Mr. *Prayer*
Lees, had drawn up a memorial and presented *Answered.*
it to the famous Viceroy Li Hung-chang, who was for years the virtual ruler of the Empire. From the middle of May until the first day of August prayer was unceasing that the Viceroy might realize the value of Western medicine and endorse Mackenzie's plan for a hospital. At the weekly prayer-meeting on that momentous August evening the subject was our Lord's words, "Ask, and it shall be given you," and once more the little church pleaded with God for an answer to the memorial. In the evening a member of the English Legation, who was calling on the

Viceroy, noted an unusual sadness and learned that his wife was dying. The visitor suggested that foreign physicians be called in, and after much urging he sent for Mackenzie and a community physician, Dr. Irwin. The summons came just as the prayer-meeting was breaking up, and here was the long delayed answer to their petitions. The two physicians, assisted later by Miss Dr. Howard from Peking, were used to bring the patient back to health. Even more important was the issue of that cure; for it had given Western medicine an advertisement which nothing short of an Imperial endorsement could have equaled, and it led the Viceroy to personally investigate Occidental methods of surgery and to appreciate the value of foreign medicines. The result was the establishment of a hospital and dispensary, which were carried on with Li Hung-chang's sanction and with money contributed by him and other wealthy Chinese. This in turn was the entering wedge that opened to the army and navy the blessings of modern medicine.

*Mackenzie's
Hospital.*

The building which "God gave to us" is thus described by Dr. Mackenzie: "It is erected in the best style of Chinese architecture and has an extremely picturesque and attractive appearance. The front building, standing in its own courtyard, is ascended by broad stone steps, which lead from a covered gateway to a verandah with

massive wooden pillars running along its whole length. A hall divides it into two portions. On the right side and in front is a spacious dispensary, which, thanks to the liberality of the Viceroy, is wanting in nothing, rivaling any English dispensary in the abundance and variety of the drugs, appliances, etc.; behind this is a roomy drug-store. On the left of the hall is a large waiting-room with benches for the convenience of patients, and used on Sundays and other days as a preaching hall. Behind and to one side is the Chinese reception-room, always to be found in a native building. The rooms are very lofty, without ceilings, leaving exposed the huge, painted beams, many times larger than foreigners deem necessary, but the pride of the Chinese builder. Running off in two parallel wings at the back are the surgery and the wards, the latter able to accommodate thirty-six patients. The wards in the right wing, four in number, are small, intended each to receive only three patients. Here we can isolate dangerous cases, and also receive persons, such as officials and others, who require greater privacy. The wards are all furnished with kangs instead of beds, as is the custom in North China. They are built of bricks, with flues running underneath, so that in winter they can be heated; the bedding is spread out over the bricks."

The breadth and depth of Mackenzie's life and activities may be judged from the following *His Time Table.*

account which he gives of his daily and weekly program. "My hour to rise in the morning is half past six for winter; breakfast at a quarter to eight. At a quarter past eight I conduct a sort of Bible class in the hospital among the patients — those who are able to come — and the dispensers and servants. This lasts for three quarters of an hour and is, of course, in Chinese. From half past nine till eleven o'clock I study Chinese; at eleven o'clock dispensary work begins, and here and in the hospital I spend two hours, until one o'clock. At one I take dinner; at two prepare my medical class work; at three I take the senior class in the medical school in medicine or surgery; at four or half past four I am free, and I try to get away for a walk; but there is constantly something coming up to be attended to — perhaps an operation, or a Chinese letter to answer, or some case of discipline in the Medical School to be dealt with. On Tuesday evenings at seven we have a Chinese prayer-meeting, with a review of the week's work in the Bible; this I conduct. On Monday evening we have a Mission prayer-meeting, when we all meet for consultation and prayer. On Wednesday evening there is the Union Church prayer-meeting, which is practically a united missionary prayer-meeting, and which I always attend. Sunday is also a very busy day. Sunday-school class at half past nine; Chinese service at

half past ten; medical school Bible class at three; evening service at six; meeting for Blue-jackets from English and American navy after the evening service in the church." Let us look more in detail at some of the activities just named.

A pen-picture from the Doctor's letters gives onè an excellent idea of the average company of lame, halt, and blind, who are found in Chinese mission hospitals. "The hour is nine o'clock, and the gong is sounding for morning prayers. Already groups of men are collected from the city and villages around, some having their bedding by their side done up in bundles. There is a man nearly blind — his little son has led him here this morning; here sits a lame man with his crutches in his hand. That pale, hollow-cheeked, feeble man has probably dysentery, or phthisis. The sallow, emaciated opium smoker is also there; and one who is suffering from a horrible tumor has come up for operation. As the gong beats, the in-patients who are sufficiently convalescent come trooping in; a strange spectacle indeed, with their bandages and dressings on. Here come the assistants, and now we all take our seats. A hymn is given out, — perhaps it is one from Sankey's collection, — then a portion of Scripture is read, verse about. The subject is probably a Gospel one, — very likely a case of healing. It is explained and lessons are drawn from it. The patients, who continue

*"The Double
Cure" — the
Gospel.*

to drop in, are generally very quiet and attentive. The meeting closes at the end of half an hour with prayer. Then the medical missionary crosses to the dispensary, while the native evangelist continues to talk to the patients as they wait for their turn.

*Healing the
Multitudes.*

“And now the work of healing begins; one by one the patients come into the dispensary. This is a large room with two sides occupied with shelves and drawers, containing our stock in trade. In front is a counter, at which the dispensers are at work putting up medicines. At the table sits the Chinese writer, taking down the particulars of each case and making out the tickets.” It would be tedious to describe the patients thus treated. An analysis of his work at Tientsin for a year shows that diseases of the eye are most common, and then follow those of the digestive system, of the bones and joints, of the respiratory and nervous systems. The commonest surgical operations are those performed on the eye, after which come amputations, dislocations, and fractures. Dr. Mackenzie emphasized the work for opium patients, especially when in Hankow. Concerning this generally hopeless class of men he writes: “There is no medical specific guaranteed to cure; the object aimed at is to relieve symptoms as they arise and so to help the patient back to health and freedom. I always tell them the medicine given them is to re-

lieve the pain and craving, but they are to pray to God and believe in Jesus to get the desire taken away from their hearts and new hearts given them. They thus carry back a knowledge of the Gospel north, south, east, and west."

The cure of souls was so emphatically Dr. Mackenzie's great object in life that an additional paragraph is needed to show how the deeper work was accomplished. In addition to the morning prayers already described, he regarded it of prime importance to have a staff of assistants who were more than nominal Christians, and to that end he and others offered most earnest prayer. Daily meetings for prayer, a special one on Tuesday night to gather up the results, a Bible class on Sunday for more careful study, were the agencies mainly used; but above all meetings and study was the holy life of Dr. Mackenzie himself and the spiritual atmosphere which always haloed him. A single illustration will show the object and effect of the agencies used by Dr. Mackenzie for deepening the spiritual life of his Chinese assistants. "We were reading of how Jesus while preaching by the Lake of Gennesaret, being troubled by the crowds which pressed upon Him, sought refuge in a fishing-boat belonging to Simon Peter, and it is stated that at the time the fishermen were engaged in washing their nets. 'Ah!' remarked young Mao, one of our Christian dispensers, 'we want to imi-

*Spiritual
Thera-
peutics.*

tate Peter in this. He and his fellow disciples had toiled all night and caught nothing, and here they were found washing their nets. We, who are fishers of men, need to attend to this; we should be washing our nets oftener. Are we not succeeding in our work as we should like? Perhaps our communion with the Savior is broken. Perhaps we are not constantly feeding upon God's Word. Then are our nets foul, and we had better give up fishing until we have washed our nets." What wonder that the spiritual fruitage was large, with such preparation and a praying band organized for work among all the patients, especially those in the wards!

*The Medical
School.*

Dr. Mackenzie was engaged in an undertaking which was at once most thoroughly Christian, and yet it was being carried on at the expense of Viceroy Li and other Chinese, many of whom were officials. An obligation was thus laid upon him to prepare men to extend his own work, both for the benefit of the Empire and for Christianity's sake. The army and navy were without a medical staff, and his first thought was to furnish competent men and thorough going Christians for this need. He realized that an ideal thing would be to have such men get their education abroad at the best Occidental medical colleges. That, however, was impracticable; and had it been done, the Christian training of the students would have been nil. Hence, with the

Viceroy's approval, he secured some of the students who had been sent to America by the Chinese Educational Commission, and assisted by doctors and surgeons of the community, or on the war vessels in port, he undertook the training of China's first modern practitioners. This added immensely to his labors, since he had to be a whole medical faculty in himself; yet the examinations proved that the students were remarkably well prepared for their work. Being in a sense a government institution, there was at first some difficulty about compulsory instruction in the Bible; but a slight mutiny and an appeal to native officials in the hope of release, brought the men back to the regular régime with permission to spend Sundays in medical study, if they objected to Bible work. The writer recalls how Sunday was spent at the Medical School, and testifies to the living treatment of the Bible which Dr. Mackenzie always gave. The Bible class especially was full of life. He aimed to make it as conversational as possible and to enlist every one in taking part. "People enjoy a meeting much more when they have some part in it, however small. Above all things, the leader should avoid preaching, if the meeting is to be interesting and profitable." This was his theory and practice; and as the prayers were always short and definite, as well as remarkably spiritual in tone, the class was both interesting and profitable.

Its Graduates. During his lifetime, Dr. Mackenzie was disappointed in the reception accorded his students. The army and navy being under official control and the prevalent corruption making it impossible to secure the money appropriated, because it clung to the hands of superior officers, these young men fared ill in the attempt to further a work which was essentially Western and hence hated. Some were driven from the field, while others remained at their posts under the heaviest opposition. A few of the men were permitted to remain in Tientsin and teach in the Medical School, and this was a great relief to the overburdened Doctor. After his death, three of his students were placed in charge of the new Viceroy's Hospital; others took a similar position in the naval and military hospital at Port Arthur; and still others were appointed to Wei-hai-wei, a naval station. Dr. Chang became house-surgeon of a hospital in Hongkong, and Dr. Mai for some time successfully treated the father of the Emperor in Peking.

Mackenzie's Family. Having briefly noted the main facts in Dr. Mackenzie's career, a few personal items must be given. His affection for his wife was very deep, but in February, 1881, her health became so broken that she and their little daughter were ordered to England. In November of the following year they returned and the Doctor was delighted at the prospect of a reunited family.

But almost immediately Mrs. Mackenzie's health so completely gave way again, that he was obliged to return home with her. After five months in England and on the Continent, he bade his wife adieu for the last time, and the remaining five years of his life were spent in a lonely home. Their separation and the nature of his wife's disease were such that most men would have been crushed. Yet one who saw him constantly during those years writes: "The chastisement yielded afterwards the peaceable fruits of righteousness, and did much towards the development and making of his spiritual life, while his personal griefs only made him the better able to enter into the sorrows of others." Each trial drove him closer to his Heavenly Father. "Though one of the Lord's chosen people," he writes, "I was previously so ignorant of Him! Now, through His great mercy, I have been learning what it is in some measure to walk with Him and to hold close communion with Him. Oh, He has been so good to me in filling up my life with such unutterable joy and peace!"

Mackenzie was so exceedingly busy that he *His Friends.* could scarcely stir from Tientsin; though during the Week of Prayer he visited Peking, and he also ran away for a brief health-change at other times. Hence he made no wide acquaintance outside of his own-city. His chief joy was to find those whose spiritual yearnings coincided

with his own deep longings for a higher life. The brilliant prize-winner among English and Continental medical students, R. Harold A. Schofield, who had studied medicine in London, Paris, Vienna, and Berlin, and who could preach in French, German, and English, and at the end of three months in China knew more of the language than the ordinary man after a year's study, brought an oasis into his Tientsin life. Even more pronounced was the effect upon him of his acquaintance with Chinese Gordon, who was later the martyr of Khartum. "I was struck with one thing about him," says Mackenzie, "and that was that religion had become a part of his life. Not that he used religious phrases; I fancy he has an abomination of cant, or anything approaching to it; but it is natural to him to refer to spiritual things. You can't help recognizing the sort of man he is." The brief visit in Tientsin of Stanley Smith and others of the Cambridge Band was another mighty uplift in his life, to which he owed much. But it was in James Gilmour that his soul seemed to delight most. The two congenial spirits knew no greater joy than that of sitting together with open Bibles and bowing in fervent prayer.

His Books. And those silent friends that speak to us when we turn to them in our need, good books, were a large factor in the Doctor's growth. He especially enjoyed such compilations as "Daily Light

on the Daily Path," and Andrew Murray's writings, particularly his "Abide in Christ," as well as stirring biographies like those of Finney and Bishop Patteson. As his character ripened, however, the range of his reading grew narrower, and he found in The Book the quintessence of them all. How greatly he loved it, may be seen from the fact that a Bible received but three months before his death was marked in every part, while whole books had been carefully studied during that period.

Before Dr. Mackenzie had completed his *The Completion.* thirty-eighth year the end came. In the midst of his strength he was smitten down with a fever which threatened to become small-pox. Less than six days he suffered, and then the last farewells were said, the most affecting being the final interview with his chief native assistant, formerly a student at Phillips Academy, whose questionable life led him to utter this final appeal, "Whether we shall meet again or not is for you to decide." And then on Easter morning, April 1, 1888, "early, while it was yet dark," the beloved physician left the cheerless plain of Chih-li to join Him whom not having seen, he so deeply loved. The funeral of the "most important man of Tientsin" occurred the following day, when the last words which he had marked in his Bible previous to being smitten down were fulfilled, "And all Judah and the inhabitants of Jerusa-

lem did him honor at his death." Missionaries and other members of the foreign community, the Chinese Christians and official representatives of Viceroy Li Hung-chang and his wife, and his devoted hospital assistants, followed the body to the grave amid demonstrations which are most unusual among the Chinese. With the strains of "Rock of Ages" rising from the graveside in Chinese they left him there to await the trump of earth's final Easter Sabbath.



Sincerely yours
James Gilman

JAMES GILMOUR

THE APOSTLE TO THE MONGOLS

BORN IN CATHKIN, SCOTLAND, JUNE 12, 1843

DIED IN TIENTSIN, CHINA, MAY 21, 1891

A PROPHETIC FORESHADOWING

"I said, I have labored in vain, I have spent my strength for nought and vanity : yet surely my judgment is with the Lord, and my recompense with my God. . . . Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers : Kings shall see and arise ; princes, and they shall worship ; because of the Lord that is faithful, even the Holy One of Israel, who hath chosen thee." — Isaiah, 49 : 4, 7.

THE ASPIRATION

"The ten days we passed there [at Ta Chêng Tzū], we were the song of the drunkard and the jest of the abjects ; but the peace of God *passes all understanding*, and that kept my heart and mind. We put a calm front on, put out our stand daily, and carried ourselves as if nothing had happened. The great thought of my mind in these days, — and the great object of my life, — is to be like Christ. As He was in the world, so we are to be. He was in the world to manifest God ; we are in the world to manifest Christ." — Gilmour's words, written in 1888.

A TESTIMONY

"James Gilmour, in season and out of season, in almost constant solitude, in superabounding physical labors that often overburdened him and once nearly broke him down, in the long disappointment of the most cherished hopes, and under the constant strain of what would have crushed any but a giant in faith, lived a life which, if taught no other lesson, was yet well worth living to teach this — that Jesus Christ can and does give His servants the victory over apparent non-success, after the most vehement and long-sustained effort to secure success, and that is the greatest victory possible to renewed and sanctified human nature." — Gilmour's friend, Richard Lovett.

CHRONOLOGICAL LIST OF EVENTS IN GILMOUR'S LIFE

- 1843. Born at Cathkin, near Glasgow, Scotland, June 12.
- 1862. Enters Glasgow University, where he received his M.A.
Is converted early in his college course.
- 1867. Applies to London Missionary Society and is accepted.
Enters Cheshunt (Theological) College, near London, September.
- 1869. Enters Highgate missionary training institution, September.
- 1870. Ordained as missionary at St. Augustine's Chapel, Edinburgh,
February 10.
Journey from Liverpool to Peking, February 22-May 18.
Massacre of foreigners at Tientsin, June 21.
First Mongolian trip—from Peking to Kiachta, August 5-September 28.
- 1871. Visits scene of first Mongolian Missions (1817-1841), March.
- 1872-3. Spends winter in Yellow Temple, Peking, working for Mongols.
- 1874. Marries Emily Prankard at Peking, December 8.
- 1874-5. Time mainly spent in Peking, substituting for furloughed colleague.
- 1877. Tours in Shantung, baptizing many converts.
- 1882. Gilmour and his family start for furlough in Great Britain, Spring.
- 1883. They return to China, September 1-November 14.
- 1884. Boyinto, his only convert among the nomadic Mongols, witnesses a
good confession in a lama tent, March 1.
- 1885. Mrs. Gilmour dies, September 19.
Gilmour starts for Eastern Mongolia, the scene of his later labors,
December 14.
- 1889. Second furlough in Great Britain, May 25-January 9, 1890.
- 1891. Died of typhus fever at Tientsin, China, May 21.

III

JAMES GILMOUR

THE APOSTLE TO THE MONGOLS

MATTHEW GILMOUR, mason and wright, and his good wife, whose piety was such that they gladly walked five miles to church, returning by lantern-light, were fitting grandparents for one who was a strict Sabbatarian like James Gilmour. In his paternal grandmother, also, was the prototype of the future amateur physician of Mongolia; for she had a great local reputation as lay doctor and nurse, and in those early days she procured vaccine lymph direct from the cow. Was John Pettigrew, his mother's father, so scrupulously honest that, though only a farmer-miller, he compelled the minister to retract his charge of scant measure after grinding the parson's oatmeal? What wonder, then, that his famous grandson should be blunt and honest to the point of eccentricity! *Gilmour's Ancestry.*

James Gilmour was born June 12, 1843, at Cathkin; but in a short time the family removed to Glasgow, five miles away, though a few years later they returned to the country. The third *Home Influences.*

son of a family of six boys, of whom all but one lived to manhood, he naturally saw plenty of life, and he was a prominent factor in all sorts of pranks and outdoor activities. Chaffing the men in the workshop and mill, — his father and uncle were partners for a time in the lumber business, — devising plans for mechanically increasing his stroke in swimming, tramping over mountain and through glen to secure geological specimens, rowing and dragging his skiff over shallows to a point on the Clyde rarely reached — these are some of the feats and activities of his boyhood and youth. But the indoor life of the home made a more lasting impression upon the boy. Family prayers of a prolonged and helpful type, though rather hard on illiterate apprentices, were a marked feature of the home training. So were the meetings around their mother's knee, when she read to the boys stories or told them of her hopes for their future. As one reads Gilmour's "Among the Mongols," one cannot but believe that these stories were the remote cause of its fascinating style and racy descriptions — a De Foe, the London *Spectator* called Gilmour. Nor was the mother the only hero of those never-to-be-forgotten Sabbaths; for the father made the evenings memorable by placing upon the table the "big Bible" — Scott and Matthew Henry's — and reading therefrom interesting passages with pithy or quaint comments. In a word, the

future apostle to the Mongols found in the home of this Scotch Congregationalist the most important foundation of his future usefulness.

Four years in a subscription school, followed by a successful period of study at Gorbals Youths' School in Glasgow, proved to his father that he was deserving of higher opportunities; hence he was sent to the Glasgow High School, where he won prizes and thereby convinced his parents that he ought to give up all thought of entering a trade. Few boys have been more conscientious scholars than he. No slighting of work was tolerated, and to make the five miles to his school, he often went without his breakfast.

*Gilmour's
Early
Schooling.*

At Glasgow University he exhibited the same traits: an ambition which did not rest satisfied until his best had been done and prizes in Greek, Latin, and English literature were won; a studiousness which could not rest in summer time, but which drove him to the library for loads of books; and a sense of justice which led him to join others in a revolt against an inefficient professor of moral philosophy. His most intimate college friend says of those days: "Throughout his college career Gilmour was a very hard-working student; his patient perseverance and powers of application were marvelous; and yet as a rule he was bright and cheerful, able in a twinkling to throw off the cares of work and enter with zest into the topics of the day. He

*Further
Education.*

had a keen appreciation of the humorous side of things, and his merry laugh did one good. Altogether he was a delightful companion and was held in universal esteem. One of Gilmour's leading thoughts was unquestionably the unspeakable value of time, and this intensified with years. There was not a shred of indolence in his nature; it may be truthfully said that he never wilfully lost an hour." This testimony would hold good with regard to his later studies and life at the Theological Hall of the Congregational Church of Scotland, located at Edinburgh, and at Cheshunt and Highgate in England.

*The
Missionary
Decision.* Gilmour's conversion had been a gradual one, though in the process he had sometimes been in deep darkness. "I can remember the time," he writes, "when the pains of hell got such a terrible hold upon me, that I would gladly have changed places in the world with anyone who had the hope of salvation. Death, life, prospects, honor, shame, seemed nothing compared with the hope of salvation, which I was then without. Could I ever be saved? was the question. Would I ever have the hope that I knew others had?" But the light came full and clear in his first year at the University, and he developed into a hopeful, active Christian. Not until the first session in the Theological Hall did he decide upon his life work. The ministry was first chosen on the ground that, as one saved by grace, he was under

obligations to do what he could to extend Christ's Kingdom, and the ministry was the vocation looking most directly to that end. When it came to the question of the place of his ministry his course of reasoning was almost identical with that of Robert Morrison, though Gilmour added a stronger conclusion: "He who said 'preach,' said also, 'go ye into and preach,' and what Christ hath joined together let not man put asunder. This command seemed to me to be strictly a missionary injunction, and, as far as I can see, those to whom it was first delivered regarded it in that light; so that, apart altogether from choice and other lower reasons, my going forth is a matter of obedience to a plain command; and in place of assigning a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should stay at home."

Near the close of the session of 1867, Gilmour applied for appointment to the London Missionary Society, and, being accepted, he was sent to Cheshunt College, fourteen miles north of London. The new life of a dormitory institution was not an easy one to become accustomed to, but apart from that he owed much to Cheshunt and to the books read there. Those which made the most abiding impression were even then out of ordinary use, — such volumes as James's "Earnest Ministry," Baxter's "Reformed

*Appointment
and
Preparation.*

Pastor," and some of Bunyan's works. Here, too, he gained the victory over his lust for prizes. "So now I made a stand," he says, "threw ambition to the winds, and set to reading my Bible in good earnest. I made it my chief study during the last three months of my residence at Cheshunt, and I look back upon that period of my stay there as the most profitable I had." In September, 1869, he entered the missionary seminary at Highgate, and also studied Chinese in London with Professor Summers. His preparation was not without its more practical aspects. Going out in the evening alone, he would conduct open-air services near the railway station, or else would invite those on the streets to special meetings, in a way which stirred all who heard him, as well as called forth many sneers. Through correspondence he reached many at a distance. He was also working for China even before he set sail for the Middle Kingdom. A friend writes: "When he knew what was to be his field of labor after his college course was over, how solicitous he was to go out fully prepared and fitted in spiritual equipment! The needs of the perishing heathen were very real and weighed heavily upon his heart, and he was very anxious to win volunteers among his college friends for this all-important work. How he longed and prayed for China's perishing millions, only his most intimate friends know."

While in Edinburgh in 1869, Gilmour had *At Peking.* those interviews with Mrs. Swan, a survivor of the first Protestant mission to the Mongols, which led to his appointment to Mongolia. But the ocean and North China lay between him and his goal. The former was a place in which he could labor for those who needed his aid almost as much as his future parishioners; and so we see the canny Scot winning the respect of the crew in the silent night-watches and in manly fashion testifying to them of the power of Christ to save. A small but critical and sceptical audience in the cabin soon came to value the ministrations of "the only parson on board," even if he was a Dissenter. The unique experience of the world-traveler, that of seeing the great walls of Peking rise from the horizon of the flat plain and a little later of passing through them by a cavernous portal, was our hero's on May 18, 1870, a little before he had reached his twenty-seventh birthday. While no awful calamity, like that which visited the capital thirty years later, was impending, foreigners were in great fear of being exterminated. It was just before the sanguinary massacre of their fellow-countrymen in Tientsin, and men's hearts were failing them with fear. "Keep me, O God, in perfect peace," was the burden of his prayer for himself, and for the multitudes he felt that there was no other refuge. "While others are writing to the papers

and trying to stir up the feelings of the people, so that they may take action in the matter, perhaps I may do some good moving heaven. My creed leads me to think that prayer is efficacious, and surely a day's asking God to overrule all these events for good is not lost. Still, there is a great feeling that when a man is praying he is doing nothing; and this feeling, I am sure, makes us give undue importance to work, sometimes to the hurrying over, or even to the neglect of prayer."

*On to the
Plateau.*

A smattering of Chinese in London, and only a little beginning made in that language during less than three months at Peking was a meager preparation for a solitary plunge into the work which was before him. Moreover, the missionaries disapproved and the recent disturbances made his start somewhat hazardous. Yet he was of heroic mold, and so he creeps over the northern part of the Great Plain and up through the age-old stairway, known as Nan-kou, or South Pass. For days he is among pack camels, numbering into the thousands, while the silvery tinkle of the mule bells mingles with the deep bass of those suspended about the leading camels of each caravan of seven. And then those great cross walls, plunging down into the pass, followed at its northern end by the Great Wall itself, came into view and impressed him with the ancient greatness of a wonderful Empire.

Kalgan, on the threshold of the Mongolian plateau, was reached at last, and the home of the American missionaries there was a House Beautiful in his weary pilgrimage. Eighteen days later Gilmour moves onward, up the famous pass where the great Khans had been centuries before; indeed to his right, far, far above the highway, is an arched rock through which one of them is said to have shot an arrow from the path below. Quaint caravans of soda carts, made without a single scrap of iron and drawn by recalcitrant oxen, come down the steep incline in alternate leaps and balks. But finally the summit is gained and here at last is grassland, — miles of it rolling away to the horizon, — and in the fleckless blue are thousands of skylarks, that have sung themselves out of sight but not out of hearing.

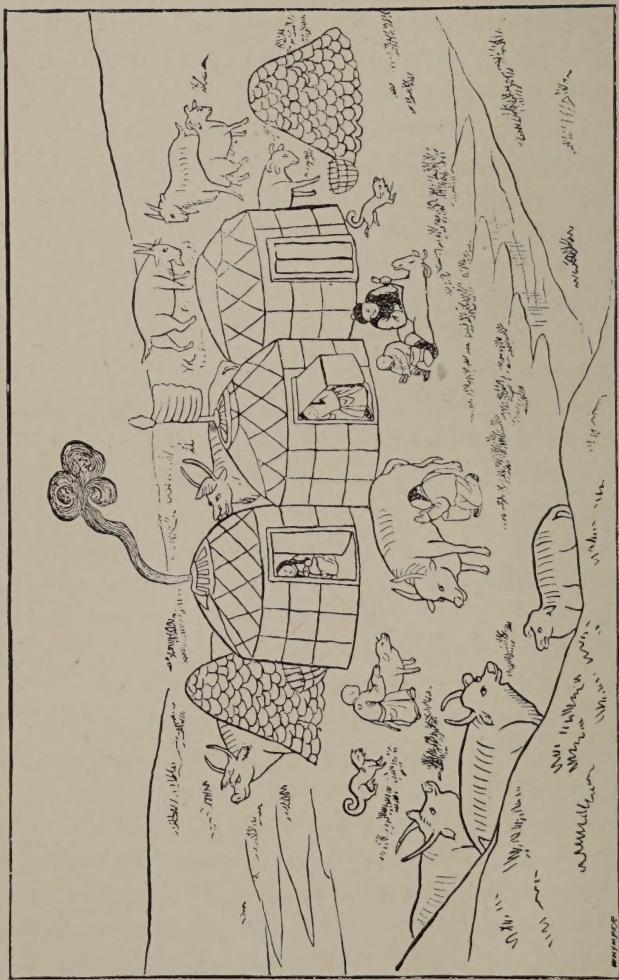
Who were these Mongols to whom Gilmour *Mongolia.* was giving his life, and what was their country? They are the descendants of those hordes which under Genghis and Kublai, the two greatest Khans, swept westward and southward until Kublai's sway extended during the latter half of the thirteenth century "from the Arctic Ocean to the Strait of Malacca, and from Korea to Asia Minor and the confines of Hungary — an extent of territory the like of which had never before, and has never since, been governed by any one monarch in Asia." The land which they in-

habit is only a scrap of their former realm. The traveler in the region of the nomad Mongols, where Gilmour spent most of his missionary life, sees scattered here and there over the rolling plateau, clusters of circular felt tents, flanked with stacks of argol — dried dung used as fuel. The superfluity of dogs is the first impression that is made upon the visitor, and children in swarms are equally omnipresent. Prayer-flags fluttering over the encampment, horsemen watching the widely scattered flocks and herds, lazy lamas going on pilgrimage, — all setting off a land blue with myriads of forget-me-nots, make the scene one long to be remembered. The agricultural Mongols, who live in settled habitations along the Chinese border and who speak Chinese, differ but little from their neighbors in North China, and their land is simply a northern extension of the Imperial Province.

Learning Mongolian. Gilmour's first trip was to Kiachta, on the Siberian frontier, which he reached in fifty-four days from Peking. Here his troubles began. Though a trader, named Grant, received him, he soon left his host because of the taunt that any one spending as much time as he on the language ought to make more rapid progress. He had experienced difficulty in securing a teacher, and that fact with Grant's sneer determined him to commit himself to the people and learn the language as does a child. He was

providentially led to a tent whose occupant was friendly and who agreed to teach him the mysteries of the language. What happened during the next three months he thus describes: "He was only temporarily located there and had no dog, so I could go out and in as I liked. He was rich, so could afford to keep a good fire burning, — a luxury which could not have been enjoyed in the tent of a poor man. His business required him to keep two or three menservants about him; and as a man of his position could not but have good tea always on hand, — a great attraction in the desert, — the tent was seldom without conversation going on in it between two or three Mongols. This last — conversation carried on by Mongols, just as if no one had been listening — was exactly what I wanted; and I used to sit, pencil and notebook in hand, and take down such phrases as I could catch. . . . In the quiet intervals of the day or evening I would con over again and again what I had caught. Learning the language in this way, I could soon speak a good deal more than I could understand, or my teacher explain to me. Though I could not parse the phrases, nor even separate out the words of which they were composed, much less understand the meaning of what I said, I knew when and how to use them and could hardly help having the accent correct, and I could not avoid learning first those words and phrases which were in most common use."

The Mongolians. This sort of life, which was more or less continuous for years, gave Gilmour unsurpassed opportunities for studying the Mongolians themselves and their customs. A ride of 600 miles across the Desert of Gobi taught him the art of riding a Mongol horse, his knees well drawn up, and the power to endure thirst for long periods. The gentle art of dickering, which in the Orient is an accomplishment absolutely essential to happiness; the unwisdom of being too obliging to menials; how to camp out on the wilds; the proper forms of receiving and enduring Mongol hospitality; these and other items which made the people call him "Our Gilmour," were the basis of his influence with them. He also learned the power of the lamas, the priests of Mongolia's form of Buddhism. As the eldest son in every family is set apart to religion, the country swarms with lazy men, who are celibates in name, but in reality libertines. Gilmour asserts that "the great sinners in Mongolia are the lamas; the great centers of wickedness are the temples." Of the blackmen, or laity, he writes: "The influence of the wickedness of the lamas is most hurtful. It is well known. The lamas sin, not among themselves, but sow their evil among the people. The people look upon the lamas as sacred and of course think they may do what the lamas do. Thus the corrupting influence spreads, and the state of Mongolia to-day, as re-



[From "Among the Mongols," by Rev. Am. Tract Society
 1. Mongol tents. 2. Fuel heaps. 3. Prayer flag. 4. Killing a sheep.
 A MONGOL CAMP.

gards uprightness and morality, is such as makes the heart more sick the more one knows of it."

Like the Japanese and Hindus, the Mongols *Mongol Religiosity.* are externally devoted to their religion as another extract from Gilmour picturesquely shows. "One of the first things that the missionary notices in coming in contact with the Mongols is the completeness of the sway exercised over them by their religion. Meet a Mongol on the road, and the probability is that he is saying his prayers and counting his beads as he rides along. Ask him where he is going and on what errand, as the custom is, and likely he will tell you he is going to some shrine to worship. Follow him to the temple, and there you will find him one of a company with dust-marked foreheads, moving his lips and the never absent beads, going the rounds of the sacred place, prostrating himself at every shrine, bowing before every idol, and striking pious attitudes at every new object of reverence that meets his eye. Go to the quarters where Mongols congregate in towns, and you will find that quite a number of the shops and a large part of the trade there are dependant upon images, pictures, and other articles used in worship.

"Approach tents, and the prominent object is *Home Religion.* a flagstaff with prayer-flags fluttering at the top. Enter a tent, and there right opposite you as you put your head in at the door is the family altar, with its gods, its hangings, its offerings, and its

brass cups. Let them make tea for you, and before you are asked to drink it a portion is thrown out by a hole in the roof of the tent by way of offering. Have them make dinner for you, and you will see a portion of it offered to the god of the fire, and after that perhaps you may be asked to eat. Wait till evening, and then you will see the little butter lamp lighted and set upon the altar as a pure offering. When bedtime comes, you will notice as they disrobe that each and all wear at their breast charms sewn up in cloth, or pictures of gods in metal cases with glass fronts. In the act of disrobing, prayers are said most industriously; and not till all are stretched on their felts does the sound of devotion cease. Among the first things in the morning you will hear them at their prayer again; and when your host comes with you to set you on your way, he will most likely give you as your landmark some cairn, sacred for the threefold reason that its every stone was gathered and laid in prayer, that prayer-flags flutter over the sacred pile, and that it is the supposed residence of the deity that presides over the neighborhood." It is not surprising among a people so devoted to their religion and with such hostility to other faiths, that one accepting Christianity should become worse than an outcast. For these reasons Gilmour made little religious impression upon the Mongols.

Being now in a position to work effectively, *Gilmour at Work.* and having experimented as to the best method of reaching his man, how does he do his work? He must keep near the people and to him this meant living as nearly like them as possible. Thus he went about from tent to tent as do they when on their travels. He also shared their fare, which consisted in the morning and at noonday of a tea made of meal fried in cracklings with tea poured over it, and at sunset of beef, mutton, or tripe, boiled and then fished out with the fire-tongs and placed in a basin or on a board. It was then eaten by taking it between the teeth and cutting off the bite with a knife, thus endangering the lips. Millet boiled in soup was a second and more palatable dish. His great difficulty was to find privacy for personal prayer and for personal conversation with any who showed an interest in Christianity. As there is no such thing as privacy in Mongolia, he must arrange to have the person with whom he was working serve as an attendant on long walks or rides.

Approaching a tent-hamlet, he shouts out *Tent hanoi*, "dog," which brings out all the old *Visitation.* women and children, whose business it is to hold in check the fierce beasts. After entering the tent and partaking of snuff and removing the reserve by friendly sips of tea, he shows the company a set of Scripture pictures, which are enter-

tainingly described. Next he produces tracts, catechisms, and a Gospel of St. Matthew which are also briefly explained. Very likely some lama will ask questions. He does not believe in a Bible which is so insignificant in bulk in comparison with his own Canon, which it may take a string of camels to transport. God's omnipresence is unbelievable to him. The Christian view of the hereafter and our theory of salvation are real problems to most Mongols. Gilmour's notorious love of argument made such questions a genuine pleasure, much as he deplored their opposition. It was exceedingly difficult to make the people understand spiritual truths; but it was easy to show what the Christian life was like through his own godly walk and conversation.

*The First
Convert.*

Though often disappointed and of the "conviction that any one Mongol coming out of Buddhism and entering Christianity would lead a very precarious existence on the plain, if in fact he could exist there at all," Gilmour was overjoyed to win his first and only convert among the nomad tribes, one Boyinto by name. The long story of the heroic confession of the young man amid the dense smoke of a lama's tent, and of his twenty-three mile walk, with feet causing him excruciating pain, that he might have private conversation and prayer with the young confessor, is one of the classics of missionary literature. Yet even this one convert was bap-

tized by a missionary of the American Board and received into the Kalgan church.

The writer well remembers the sensation made *A Romance.* at a service in Peking when Gilmour, shortly after his wife's death, preached her funeral sermon. The funeral of this true heroine of China was no more unconventional than their courtship and marriage had been. Refused at home when he had proposed to a Scotch lassie, he fell a victim to a London young woman whom he had never seen and whom he knew only through mutual friends and correspondence. Here is the chronicle of the romance, dated Peking, January 31, 1875. "I proposed in January, went up to Mongolia in spring, rode about on my camels till July, and came down to Kalgan to find that I was an accepted man! I went to Tientsin to meet her; we arrived here on Thursday, and were married on Tuesday morning. We had a quiet week; then I went to the country on a nine days' tour and came back two days before Christmas. We have been at home ever since. Such is the romance of a matter of fact man." Miss Prankard's first view of her future husband is thus pictured by her brother-in-law: "The morning was cold, and Gilmour was clad in an old overcoat which had seen much service in Siberia, and had a woollen comforter around his neck, having more regard for warmth than appearance. We had to follow back to Tientsin, Gilmour

being thought by those on board the steamer to be the engineer!" Yet beating beneath the rough exterior was a most affectionate heart, and their home life was most delightful.

*Their Mongol
Home.*

The brave woman longed to relieve the loneliness of her husband and to share in its burdens; hence in the summer of 1876 they were in Mongolia for over four months, during which time his wife suffered unspeakably from lack of privacy, the rough fare of the plain, and a cataclysm of woes, — ice even in May, a furious tempest lasting thirty-six hours and threatening to sweep tents and occupants away, the summer rains "pouring and lashing and roaring, the great drops bursting through the rent cloth and looking like pepper shaken from a box" and the most trying of their "meteorological experiences," the fierce heat of a Mongolian summer. Yet with all these discomforts there was the joy of getting close to the people, and proving their love by their works. A corpulent mandarin was one of their visitors, on which occasion their "tent was crammed with eager listeners, and we reasoned together from the Creation to the finish, including all manner of side-issues and important questions. It was a long time before he could be convinced that our Jesus was not spoken of in the Buddhist classics. When he was at length satisfied on that point, he wanted to know about the Trinity; how men could get good; how it was

right that men should escape punishment due to their misdeeds by praying to Jesus; why God allowed animals, such as starving dogs, to lead a life of suffering; why God did not keep sin from entering the world; and how about the souls that died before Jesus came." In one of their two later sojourns in Mongolia they almost lost their lives in a fearful storm and flood. With a great swift-flowing river on both sides of their frail tent and the crash of thunder and the louder roar of the waters, they faced death for a time, but at last were saved.

His marriage and the loneliness of both be- *In China.*
cause of the necessitated absence in Mongolia of the husband made little difference with Gilmour's scheme of Mongol evangelization. Yet it so happened that he spent considerable time in China, either substituting for his Peking colleagues when they were on furlough, or else aiding the Tientsin members of his mission when they were left alone. On one of his trips to the sacred land of China, the Province of Shantung where Confucius and Mencius were born, he and his companion baptized a large number of Chinese. The circumstance raised grave questions in Gilmour's mind as to the advisability of administering the rite to those who had had so little instruction and oversight. His most continuous work in China was done in its capital not far from the palace grounds. A most vivid

account of street chapel work was given before an enchained audience at the annual meeting of the London Missionary Society when he was home on his first furlough.

*Hunting
Mongols in
Peking.*

That work, however, was not as distinctively his as were his labors for Mongols in Peking, many of whom spend the winters there. Part of the time he followed the plan of residing in the Yellow Temple, outside the city walls. Living here, he was constantly meeting among the worshippers, those whom he could converse with about Christianity. A more fruitful work was done, however, at the two Mongol encampments of Peking. "I followed the example of the pedlers," he writes, "and, hanging two bags of books from my shoulders, hunted the Mongols out, going not only to the trading places, but in and out among the lanes where they lodged, visiting the Outside Lodging first and the Inside Lodging later in the day. The number of Mongols outside the city became latterly so small that it was not visited very often. . . . In many cases the Mongols before buying, and not infrequently after buying, would insist on having the book read, supposing that they got more for their money when they not only had the book, but had me let them hear its contents. . . . As the purchasers of these books hailed from all parts of Mongolia, the tracts thus put into their hands will reach to even remote localities in the

west, north, and east; and my prayer is that the reading of them may be the beginning of what shall lead to a saving knowledge of the truth in some minds. Hoping for some good result, I had my address stamped on many of the books, to enable such as might wish to learn more to know where to come. In some cases, Mongols wishing to buy books had no money, but were willing to give goods instead; and thus it happened that I sometimes made my way home at night with a miscellaneous collection of cheese, sour-curd, butter and millet cake and sheep's fat, representing the produce of part of the day's sale."

Twice in his missionary career, this rough hero of the desert revisited Great Britain. The first visit was due to his wife's ill-health, which began to break during the first summer in Mongolia. Aside from the charm of his vivid word-pictures which held his audiences spell-bound, he had published while at home his unique record of the early years in Mongolia, entitled "Among the Mongols." This missionary "Robinson Crusoe" awakened both interest and enthusiasm, and requests to write books and articles for periodicals were a temptation to devote his life to literary work, or at least to give much time to such pursuits. Both visits were a tonic to the recluse of Mongolia, their chief delight being the opportunity of quickening his spiritual life through contact with earnest Christians at home. The

*Gilmour's
Furloughs.*

heartily abandon to religion in the Salvation Army, and the deeper current of spirituality found in a little circle of friends, restored naturalness to a religious life which tended to become morbid in his Mongolian loneliness.

His Wife's Death. Though Mrs. Gilmour returned to China with her husband, she was spared to her family only a little more than two years longer. Her departure, leaving him with two boys and baby Alick, and the departure later of the two eldest to Great Britain, constitute one of the semi-tragedies of missions which finds its record in "James Gilmour and His Boys." These pathetic epistles to his children reveal the tenderer side of his nature better than anything else written by him.

The Agricultural Mongols. In 1872 Gilmour had visited the settled Mongols in the eastern part of Mongolia, but he then reported that the nomad tribes were more needy and also more open to personal work. His wife's death and the failure of his Society to send out a colleague for work among the nomads, caused him to change his position, and during the last six years of his life the bulk of his work was done for them. Here he appears in a new rôle, that of lay doctor. Though he had done considerable of this on the plain and had had charge of the lay affairs of the London Hospital in Peking, thus gaining valuable experience, the work was never pushed as in Eastern Mongolia.

Had he consulted his own preferences, this would not have been undertaken; since he had had no medical training, and to fail in a case might result disastrously. Indeed, the loss of an eye, operated on at the Peking hospital at Gilmour's suggestion, nearly occasioned the death of himself and his wife when they were on the plain. Yet everywhere he saw suffering which the wretched lama doctors regarded as the pathway to the sufferer's pocket, they spending their time in days of prayer for the patient, since in their opinion "work without prayer is of no avail." It was for such reasons and because his appeals for a colleague who was a physician were in vain, that he so emphasized this branch of the work. The character of his labor among these tribes may be gathered from this report of eight months spent among them: Patients seen, about 5,717; hearers preached to, 23,755; books sold, 3,067; tracts distributed, 4,500; miles traveled, 1,860; money spent, 120.92 taels — about \$150. During nine months of 1887 he attended between twelve and thirteen thousand cases.

Early in the morning Gilmour would sally out *Lay Medicine.* to the market place with his little cloth tent, and after pitching it would stand there all day nearly, preaching and healing diseases with his well-tried specifics. Itch, rheumatism, eye difficulties, spring diseases due to the damp of the thaw, ague, narry, — occasioned by whiskey which so

burns the stomach that many die of the disease, — and the chronic maladies of women, affecting nearly every one of those beyond girlhood, pass in motley order before him, and all are treated by the lay doctor. So successful was he that nothing was regarded as too hard for the foreign healer, and hence many cases must be turned away. "One man wants to be made clever, another to be made fat, another to be cured of insanity, another of tobacco, another of tea, another wants to be made strong so as to conquer in gymnastic exercises; most men want medicines to make their beards grow, while almost every man, woman and child wants to have his or her skin made as white as that of the foreigner."

*The Nomad
at Rest.*

In constant activity, except for his second brief furlough in Great Britain necessitated by ill-health, the remaining years of Gilmour's service were spent. It is true that he here saw occasional conversions and the nuclei of three native churches started; but over against these signs of promise were constant opposition from a people to whom he was giving his life, and the perils of a section abounding in thieves, who even stole his much prized Revised Version of the Bible. His hopes would be once and again raised by the tidings of re-enforcements, but the two physicians who had been sent out, were speedily called away and by contrast his last

state was worse than the first. He decided that he must be at the annual meeting of his mission which was to be held in Tientsin in 1891. In glad anticipation he made special preparation through prayer and a correspondence looking toward their first conference of native workers. The journey down, particularly that part of it over the newly constructed railroad, was thoroughly enjoyed. Gilmour was made chairman of the gathering; and in the meetings held every evening for the deepening of the spiritual life, also conducted by him, he was at his best. It was afterward recalled that the songs which he most delighted in at the meetings were such as "O Christ, in Thee my soul hath found," "In the shadow of His wings there is rest, sweet rest," "God holds the key of all unknown," and "Some one at last will his cross lay down." Less than a fortnight before the end he wrote his last letter to a Kalgan missionary, in which occurs this sentence, "Lately I am becoming more and more impressed with the idea that what is wanted in China is not new 'lightning methods,' so much as good, honest, quiet, earnest, persistent work in old lines and ways." The unusual burdens which Gilmour was bearing, added to heart weakness, finally culminated in an 'eleven days' attack of typhus fever. In his delirium he was again on the Mongolian plain, living out his old heroic rôle; or else he was addressing most

earnestly his fellow-workers, urging them to a life of constant waiting on God, that their labors might become more fruitful. And then the struggle ceased and on Thursday, May 21, 1891, the lonely wanderer of the Mongolian plateau passed through the gates into the city. The future life had been so real to him, especially since his wife's death, that heaven was not so great a surprise to him as to those who have not been living in heaven from day to day.

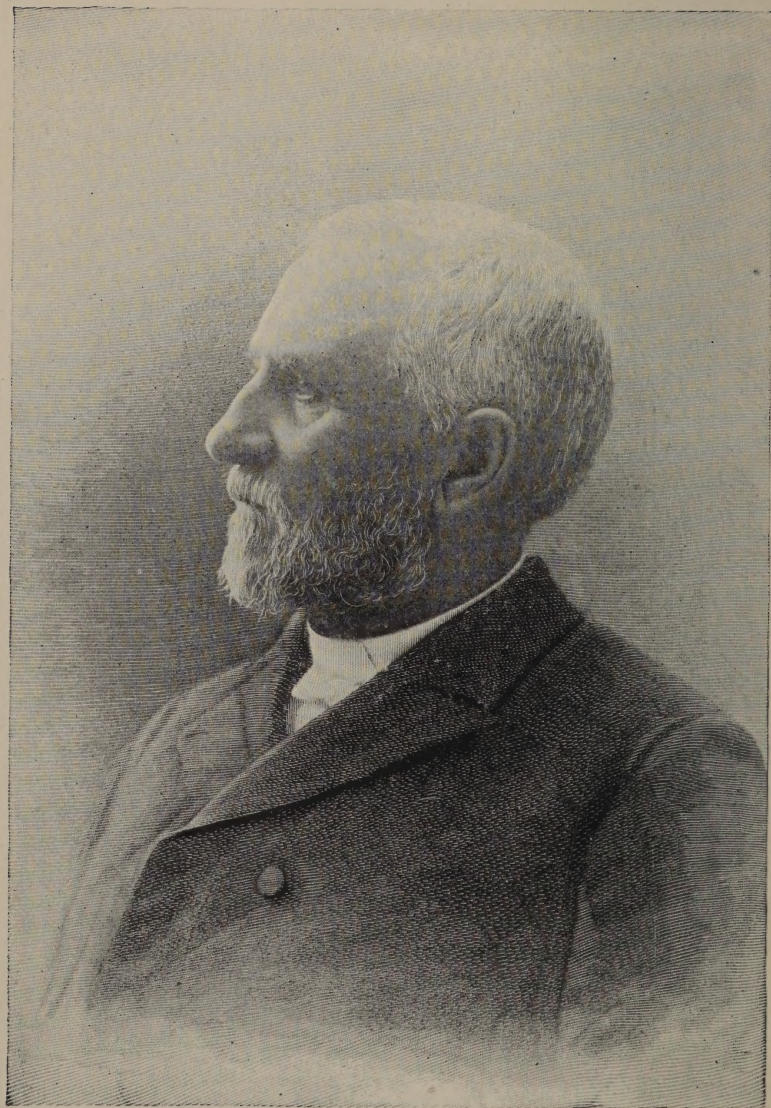
The Funeral. Like Mackenzie's passing, the departure of Gilmour was an event worthily lamented. A lovely afternoon; a hymn sheet with Bunyan's words printed on it, "The pilgrim they laid in an upper chamber whose window opened toward the sunrising"; the coffin borne by relays of bearers, both foreigners and native friends; singing by the Chinese of their version of "In the Christians home in glory"; and casting into the open grave by Chinese boys of the flowers which Gilmour so loved: these are some of the features of an occasion which meant to many a new inspiration to arise and fulfill the works which a man of heroic mold had set before them, both by word and example.

A Wasted Life? The reader cannot but feel inclined to say that so strenuous a life, lived for those who were so nearly hopeless from a spiritual point of view, was a waste of force. Even his own associates and his Society questioned the wisdom of his

continuing in a field so sparsely settled and so abounding in difficulties. But if success is not measured by actual conversions and is viewed from the standpoint of the builder of massive foundations and the inspirer of others with apostolic ideals, the years were gloriously spent. He had, like his Master, trodden the wine press alone, and of the people there were very few with him. And also like Jesus, he preached and lived ideals which even his associates could not accept. His periods of fasting, his intense reverence for the Sabbath which, however, always included its right use, his strong position with reference to the use of tobacco and liquor, and his gradual rise from asceticism to a life singular in its imitation of Christ, constitute a legacy to every missionary and a stimulus to higher living for all Christians.

His friend and biographer, Richard Lovett, *Still Living*, writes: "Love, self-crucifixion, Jesus Christ followed in adversity, in loneliness, in manifold perils, under almost every form of trial and hindrance and resistance, both active and passive, — these are the seeds James Gilmour has sown so richly on the hard Mongolian plain, and over its eastern mountains and valleys. 'In due time we shall reap, if we faint not.' His work goes on. . . . Upon us who yet remain rests the responsibility of carrying forward the work he began, of re-enforcing the workers, of bearing

Mongolia upon our prayers, until Buddhism shall fade away before the pure truth and the perfect love of Jesus Christ, and even the hard and unresponsive Mongols come to recognize the truths James Gilmour so long and faithfully tried to teach them — that they need the Great Physician even more than they need the earthly doctor, and that He is more able and willing to heal the hurt of their souls than the earthly physician is to remove the disease of their bodies." And the work is literally going on. While the London Missionary Society has continued the enterprise, it has been more largely cared for by other bodies of Christians, especially on the grass land. The Boxer Uprising scattered the workers and Christians, but the field is slowly being covered again. Except for the Chinese settlers, Mongolian missions will always be difficult to carry on; but the Church is never without heroic souls who will be the lineal successors of this pioneer and of that goodly fellowship of old, who "died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth."



John L. Morris

JOHN LIVINGSTON NEVIUS

THE CHRISTIAN ORGANIZER

BORN BETWEEN OVID AND LODI, N. Y., MARCH 4, 1829

DIED AT CHEFOO, CHINA, OCTOBER 19, 1893

THE MISSIONARY'S REWARD

"For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy." — 1 Thessalonians 2: 19, 20; last verses read and commented upon by Dr. Nevius on the morning of his death.

METHODS AND GOD

"Let us bear in mind that the best methods can not do away with the difficulties in our work, which come from the world, the flesh, and the devil; but bad methods may multiply and intensify them. For unavoidable difficulties we are not responsible; for those which arise from disregard of the teachings of Scripture and experience we are. Let us also remember that, while in undertaking the momentous task committed to us, we should by the study of the Scriptures, prayer for divine guidance, and comparison of our varied views and experiences, seek to know what is the best method of work, still the best method without the presence of our Master and the Spirit of all truth will be unavailing." — Dr. Nevius in "Methods of Mission Work."

"THAT THEY MAY ALL BE ONE"

"In our present position of missionaries representing different branches of the Church, closely related to one another in a common work, our methods simple and presenting many points of agreement, and our different systems of organization in a rudimental, undeveloped state, should we not make use of our opportunity to avoid as far as possible in the future the divergences which impair the unity and efficiency of the Church at home, retaining and perpetuating a degree of uniformity and co-operation which in Western lands seems impracticable? Is it not our duty to do this? Would it not be in accordance with the express teaching of our Savior and also with the wishes of most of those whom we represent? Would it not have a decided influence for good on the home churches?" — Dr. Nevius in "Methods of Mission Work."

CHRONOLOGICAL LIST OF EVENTS IN NEVIUS'S LIFE

- 1829. Born between Ovid and Lodi, New York, March 4.
- 1845. Entered Union College as sophomore, September.
- 1848. Graduated from Union College.
- 1849. Went to Georgia to teach, October.
His conversion.
- 1850-53. Studied theology at Princeton Seminary.
- 1853. Decides to become a foreign missionary, March.
Appointed to China under the Presbyterian Board, April 18.
Marries Helen S. Coan, June 15.
Sailed from Boston for China, September 19.
- 1857. Powerful revival in Nevius's station of San-poh.
- 1859. The Neviuses go to Hang-chow as pioneers, February.
Obliged to leave the city, August.
- 1860. Transferred to Kanagawa, Japan, June (?)
- 1861. Returned to China, February.
Transferred to the Province of Shantung, May.
- 1863. Visits Amoy, Hongkong, Canton.
- 1864-68. Furlough in Europe and the United States.
- 1848. First edition of "China and the Chinese" mainly written.
- 1869. Union College confers the degree of Doctor of Divinity.
- 1877. Engages in the work of famine relief, February to June.
- 1881. Second furlough, spent in the United States, March, to August, 1882.
- 1890. Chosen American Chairman of Second General Missionary Conference, Shanghai.
Last furlough in the United States, August, to September, 1892.
- 1893. Died at Chefoo, China, October 19.

IV

JOHN LIVINGSTON NEVIUS

THE CHRISTIAN ORGANIZER

WHETHER the Neviuses were descended from *A Dutch* the Latin poet Cn. Nævius may be doubtful, *Ancestry.* despite confirming legends; yet there is no question as to the Dutch ancestry of John Livingston Nevius. His first American progenitor, Johannes Nevius, migrated from Holland before 1652, and became a schepen, or alderman, of New Amsterdam in 1654. Later, as Clerk of the Court of Burgomasters, he received permission, as his "spoils," to sow grain on the unappropriated fields about the City Hall, in which he lived, and to pasture his cows on the State House lawn. Genealogical tables of succeeding generations are monotonous iterations of John, Peter (or Petrus), John P., Peter P., until in the eighth generation the original Johānnes became John Livingston for the benefit of the subject of this sketch.

Our missionary did not inherit the ancestral *Early Years.* acres on Wall Street, New York, but instead he first saw the light in the beautiful "Lake Coun-

try" of the Empire State. Between the towns of Ovid and Lodi, on March 4, 1829, Benjamin Nevius and Mary Denton, his wife, rejoiced over the advent of a babe who was destined to become one of the foremost missionaries in a great Oriental empire. Though his father was a splendid horseman, a martial officer of militia, and above all a very genuine fighter in the ranks of temperance reform and a champion and active promoter of Sunday-schools, his early death deprived the boy of a father's helpful influence. His mother, however, was a veritable Monica to him, and until their conversion she never ceased to labor and pray for the salvation of her two sons. Her second marriage to Mr. Eastman broke up the family life for a time, and hence his grandfather's home and his example as a worthy Dutch Reformed elder were potent factors in answering his mother's prayers. A precocious boy at school, willful and envious, and always ready for a quarrel with his brother Reuben, giving religion serious thought at seven only to decide not to embrace it until fourteen, delighting enough in a horse to be a centaur, glorying in the prospect of some day owning a real gun, and rambling and roving by the banks of Seneca Lake, the boy grew into the youth, with little to suggest his later career.

Nevius's Education. Ovid Academy gave John and his inseparable brother that outlook into life and the world of

knowledge that was typified by the view over nine counties that one could get who took the trouble to climb the Academy belfry. Those far-away prospects also ministered to that love of scenery and of the beautiful in nature which was a marked characteristic of the man. Entering Union College as a sophomore in 1845, he graduated three years later, after having diversified his college work with teaching and engaging in the social life of the young people in a way that would suggest that "good times" were an important object in life, and that his words to his brother soon after graduation were a true record of much of his past: "We have thus far fooled away our time. If we ever do anything in this world, we must begin living on a new system."

Nevius's mother was deeply disappointed that neither of her sons had become Christians, and that a favorite desire of hers could not be realized, she having hoped that they would enter the ministry. As John thought he was too young to decide upon a profession, he determined to go to the South, as did many Northern graduates before the Rebellion, and there try his powers in the work of teaching. In this he succeeded admirably; moreover, that year in Georgia was the turning-point in his religious life. Before leaving home his thoughts had been directed toward his relations to God, and in the loneliness of a far-away land he was led into the

*In the
South.*

light. A happier mother can not be imagined than John's when she received the glad news, especially as almost at the same time Reuben Nevius also gave himself to God. The two brothers and their mother were ever after very helpful to one another in the Christian life, though Reuben's devotion to Episcopacy was a damper to John's Presbyterian enthusiasm.

At the Seminary. Leaving his Southern friends and a successful work as teacher, Nevius turned away from the law to which he inclined, and from dreams of wealth and distinction, in order to prepare for the ministry. Entering Princeton Seminary in December, 1850, the work of preparation for his chosen calling was energetically undertaken. The resolutions which he formed, after the fashion of his day, reveal a conscientiousness and realization of his need that account for much in his later career. He was a faithful student, a fairly active worker in churches and communities to which he ministered as a supply, and he had an ear ever open to God's call.

Life Decision. Princeton has always emphasized the work of missions, and his letters and diary abound in references to missionary meetings, missionaries, the visits of a missionary secretary, and his own attitude toward missionary service. The logic of facts finally drove him to give his life to foreign missions, a decision reached in March of his senior year in the Seminary. He writes to

his fiancée: "I am sure that my motives are not mercenary or selfish, for I should have preferred the most humble place at home; nor ambitious, for I do feel that I am so poorly prepared for the work before me that, among such men as we have in the foreign field, I shall fall far short of ever being 'distinguished.' I do not think, either, that the 'credit' of the world had anything to do with forming my decision. I believe I have been driven to the determination to be a missionary by a solemn and increasingly oppressive sense of duty taught me by God's Word and the call of Providence and the Church and God's Spirit. I feel that few have been so much blessed and are so much indebted to God as I am, and I desire to consecrate my all to Him. I think I have been able, without any regard to plans and preferences of my own, to say, 'Lord, where wilt Thou have me to go?'" The following month, Nevius was appointed a missionary of the Presbyterian Board, and was designated to China.

A quiet home wedding united Nevius to Helen S. Coan, whom he had known and admired from her girlhood, and who still carries on his work in China. A wretched sailing-ship, the "Bombay," carried the happy pair to their new home in a palatial stateroom six feet long and three and a half feet wide! Head winds,

*Marriage
and Voyage
to China.*

storms, calms, when the old East India trader was "a painted ship upon a painted ocean," and finally, after six months of discomfort, a dangerous landing among the men-of-war and rebels who had closed in upon Shanghai, were experiences which prepared the young missionaries for those early years when the T'ai P'ing Rebellion kept them always on the alert.

*Early Life at
Ningpo Fu.*

This "City of the Peaceful Wave" is a large and important place on about the same parallel of latitude as New Orleans, and its population is only a little larger than that of its American counterpart. The Neviuses took up their abode for a time with resident members of their Board; for already this place had been occupied by such well-known missionaries as Dr. McCartee, one of the pioneers in Japan and China, Matthew Culbertson, the talented West Pointer and one of the translators of the Bible into the Classical, and Walter Lowrie, the victim of Chinese pirates. While Nevius did not regard himself as having any genius for language study, which at first occupied his time, he atoned for that lack by laborious and persistent application. For ten years he did not read one English book except theological works and commentaries, so determined was he to gain adequate mastery of Chinese. The simple style, ample vocabulary, and absorption of the "flavor" of the language, which marked his later speech and writings, go

to prove that linguistic genius is largely made up of hard work and persistent strivings after perfection in minor details. At the end of nine months Nevius was able to do considerable work in the street chapel, while at the expiration of a year he traveled about and preached as circumstances required. But the Neviuses did something besides study. There was little advantage in continuous work on the language, as six or eight hours a day suffice to exhaust the brain. Walking and riding in the neighborhood, thus enabling them to enjoy Ningpo's beautiful hill scenery and to get glimpses of Chinese life, visiting neighboring sacred places, and early attempts at touring, gave variety and interest to life. If adventure was desired, they found it in the feud between the Portuguese and Cantonese colonies of the city, which led to the bombardment of the place by the former and their sanguinary massacre by the Chinese a few years later. Christian union between the missionaries of different societies laboring in Ningpo, and delightful fellowship in various tours and trips, revealed to Nevius the meaning of the creed article, "I believe in the communion of saints."

During the second year in China, Nevius was chosen pastor of the Ningpo church. He also itinerated considerably, though the San-poh field was the one upon which he spent most time. It was in connection with it that a company of

*A Church
in Prison.*

prisoners became deeply interested, one of whom he baptized. The work began through the efforts of a carpenter who imparted the Gospel to the head prisoner, a man who was there through no crime of his own, but because he had consented to expiate the guilt of another. This baptism administered in "hell," as these places are sometimes called, created a strong impression on the other prisoners, ten of whom became inquirers. The result was a reformation in the prison, and the passing of gambling, cursing, and idleness. When later the rebels captured the city, the prisoners were freed, and their converted leader was made an officer in the rebel army. Later still, he became a respected and useful member of the San-poh district.

Transferred During part of the period just mentioned,
to Mrs. Nevius had been in the United States, her
Hang-Chow. health, which was always frail, having demanded a furlough. Returning to China, they were soon sent to Hang-chow to open up a work for their church in the capital of this important province. So delightful is this place that it is inwrought into the well-known proverb, "Above is heaven; below are Su-chow and Hang-chow." But it was not a heavenly place to reside in, as the "red-haired devil" missionaries soon found. Rooms were easily secured at a monastery some distance outside the city, a place which was

famous because its monster pagoda was supposed to preserve the city from the ravages of Hang-chow's famous tidal-bore. Soon this place was abandoned for rooms in a dilapidated Taoist monastery quite within the walls and near the populous section of the town, yet on a beautiful hill with charming outlook. For a time all went well, as Dr. Nevius was wise in his cultivation of the officials through an interchange of calls and presents. But soon disaffection was noticeable, and their landlord was maltreated. Officials desired the missionaries to leave the city. As the root difficulty seemed to be the defeat of the allied forces at the Taku forts, and as American ships were not in the engagement, they declined to go. Such firmness on the part of one foreigner gave rise to the rumor that Nevius had a regiment of soldiers drilling on the hills near their temple. Finally, at the request of the United States consul, they reluctantly departed. Their stay had not been fruitless. Several persons gave evidence of true faith in Jesus, among them a most interesting woman named Su. For years she had been longing for just such a religion as ours, and her conversion opened up a world of beauty and light hitherto unimagined. At the final interview, she asked Mrs. Nevius two typical questions: "Do tell me, when I get to heaven, shall I meet my ancestors there, and my little children who died

years ago? You know my ancestors never heard of Jesus, and so they could not believe in Him; but will He not save them, notwithstanding?" Their sorrow over their enforced withdrawal was alleviated by the fact that later the T'ai-P'ing rebels captured the city and some twenty thousand people were butchered most inhumanly, while the Taoist temple was burned to the ground, with the exception of their rooms, which were occupied by the insurgent commander.

In Japan. Dr. Nevius returned to Ningpo and remained there, resuming charge of the boys' boarding-school, until in June of 1860 he and his wife were sent to Japan by the Presbyterian Board, in order to aid the Hepburns in opening a work for their Church. In a renovated temple at Kanagawa, seventeen miles from Tokyo, the Neviiuses spent some seven months. Their permanent appointment was so problematical that little strength was given to studying Japanese. Dr. Nevius thus writes of these months: "Much of my time has been spent in committing to memory parts of the Chinese Classics and learning to form with a camel's-hair pen a few thousand characters. I have, besides, written out in Chinese a good-sized manual for the direction and encouragement of our native preachers, to be called 'The Disciples' Guide.' I am also working up the material for a 'Com-

pend of Systematic Theology,' a book which is now much wanted. I wish to get back to China as soon as possible to superintend the printing of these books and take advantage of openings which may occur in these eventful times." As the war between China and the Western Powers was over, and as the claims of that great Empire seemed paramount, they sailed back to Shanghai in February, 1861.

The three months following Nevius's return to Ningpo were spent in a revision of his books. Three native teachers were kept constantly at work, either copying or reading under his direction. As the T'ai P'ing insurgents had made a return to Hang-chow impossible for the time, and as the Board desired to occupy stations in Shantung, China's Holy Land, the Neviiuses were sent thither, at first to Têng-chow Fu. This city is located at the apex of Shantung's camel-headed promontory, and had less than 100,000 inhabitants. Yet for ten years it was Dr. Nevius's headquarters, except for a home furlough, a winter in Ningpo devoted to literary work, seven months at Hang-chow teaching a theological class, and some time spent in tours to the five open ports, and up the Yang-tzŭ River. During the last twenty-two years of his life, Dr. Nevius made his home at the port of Chefoo, his house being a well-known landmark, as well as a haven of refuge for missionaries and others.

*Têng-Chow
Fu and
Chefoo.*

His most effective work was thus done from these two centers, and the remainder of this sketch will have Shantung as its background.

The T'ai P'ings. At the outset of his life in North China Dr. Nevius gained an intimate knowledge of one of the most remarkable rebellions in history; though, as we have seen, the T'ai-P'ing rebels had already once and again interfered with his plans. Within a year or two of Dr. Morrison's death, Milne's first convert, Liang A-fa, had given to a young aspirant for a literary degree, named Hung, portions of Morrison's Chinese Bible and also some Christian tracts. The perusal of these and an attack of sickness caused Hung to believe that he had personal interviews with God and Jesus; and in 1844 he and a friend, named Fung, started out to propagate the religion which they had evolved from the Bible and native beliefs. Subsequently Hung studied Christianity under Mr. Roberts, an American Baptist missionary, and desired baptism and employment as preacher. As his request was regarded as mercenary, it was not granted; and the poor country school-teacher went away to organize in time the "God-worshippers," and, later, to set up the T'ai P'ing T'ien Kuo, or Great Peace Heavenly Kingdom. In the days of its early prosperity, the rebel camp was as religious as that of Cromwell or Gustavus Adolphus. Dr. Nevius writes of it: "Religious worship was

kept up in the camp. The Sabbath was observed, the day chosen by them being our Saturday, or the Jewish Sabbath. The Scriptures were read and expounded according to their understanding of them; prayers were offered; hymns and doxologies were sung in honor of the Triune God; and eloquent preachers exhorted the multitude, urging them to honor and obey God, to be faithful to His vicegerent, the new Emperor, and to fight bravely for the establishment of the Heavenly Dynasty, promising positions of honor and influence in the new state, as well as eternal blessedness in heaven. It is said that before battle they often knelt down under the open heaven and invoked the protection and assistance of the Heavenly Father, and then charged upon their enemies with the assurance of success." Mr. Roberts accepted a position under his former disciple, but as he could not prevent the excesses and rank heresies into which the movement speedily ran, he left the T'ai P'ings in disgust. For a time it seemed as if the reigning dynasty would be overthrown by the rebels and the Empire become nominally Christian. After almost reaching the capital itself, the rebellion was quelled, thanks to the assistance of foreigners, especially Ward, the Massachusetts man, who raised up for the imperialists the "Ever-Victorious Army," and Chinese Gordon, who led it on to ultimate victory.

*Têng-Chow
Threatened.*

Before the Neviuses were fully settled in Têng-chow Fu, they found themselves shut in by the T'ai P'ings. The people so greatly feared an attack upon the city that the gates were shut and barricaded, though thousands fleeing from the rebels were drawn up the city wall by ropes and so were saved from awful death. Thousands of ownerless mules and donkeys, unable to enter this place of refuge, ran wildly about, perplexed at their unwonted freedom. At night the red glare of the clouds told of villages burnt, while the sights that Dr. Nevius witnessed in a run outside during the temporary raising of the siege told of the horrors of the time. In one place he saw half a dozen well-dressed women dead by the roadside, having been dragged over the ground by ropes noosed about their necks, while nestling close by their sides were several children, who had starved to death. Some victims had been hacked to pieces, others were burned, and multitudes who succeeded in reaching Têng-chow walked the streets with heads apparently half-severed from their bodies, while wounds and bruises made them revolting spectacles. Although two missionaries at Chefoo lost their lives at the hands of the rebels, the Neviuses escaped, greatly as they suffered from the gruesome sights and sounds.

*"The Nevius
Plan."*

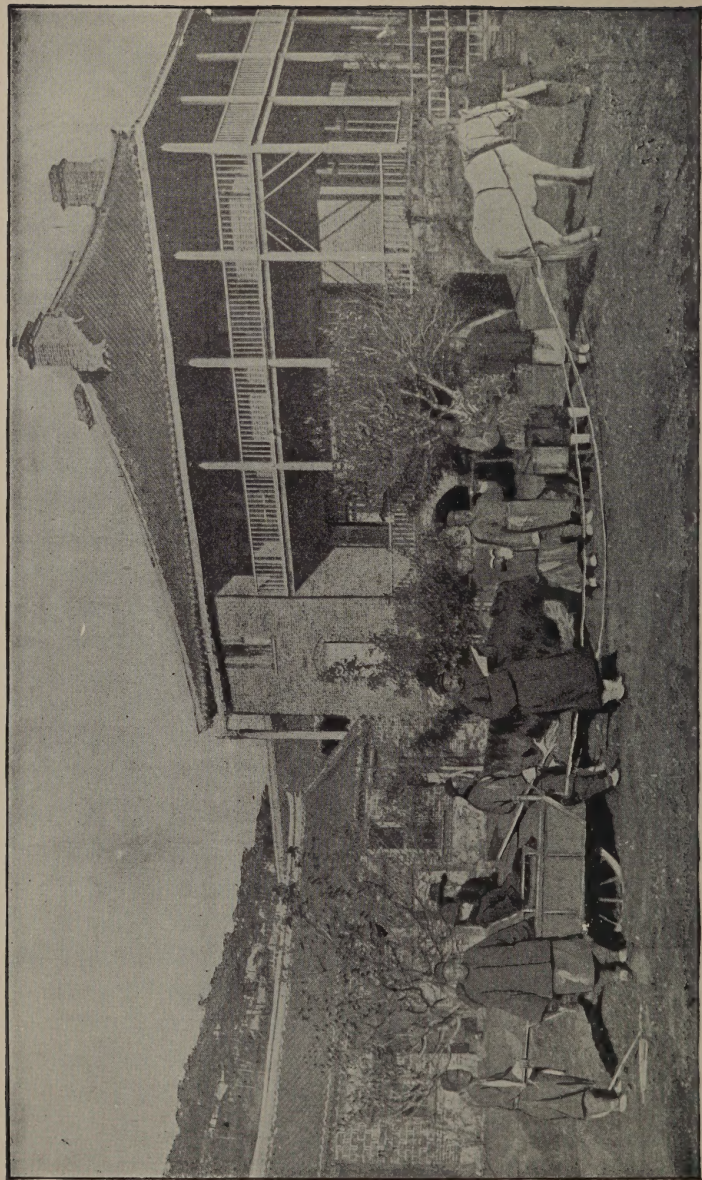
As Dr. Nevius is chiefly noted for his plan of mission work, which has been variously modified

in other mission lands, it should precede an account of his labors in organizing and founding groups of believers. For a full account of it, his "Methods of Mission Work" must be read. The main differences between what he calls the "old system" and his scheme he thus states: "These two systems may be distinguished in general by the former depending largely on paid native agency, while the latter deprecates and seeks to minimize such agency. Perhaps an equally correct and more generally acceptable statement of the difference would be that, while both alike seek ultimately the establishment of independent, self-reliant, and aggressive native churches, the old system strives by the use of foreign funds to foster and stimulate the growth of the native churches in the first stage of their development, and then gradually to discontinue the use of such funds; while those who adopt the new system think that the desired object may be best attained by applying principles of independence and self-reliance from the beginning. The difference between these two theories may be more clearly seen in their outward practical working. The old uses freely and as far as practicable the more advanced and intelligent of the native church members in the capacity of paid colporteurs, Bible agents, evangelists, or heads of stations; while the new proceeds on the assumption that the persons employed in

these various capacities would be more useful in the end by being left in their original homes and employments. The relative advantages of these two systems may be determined by two tests, — adaptability to the end in view, and Scripture authority." Both of these tests in Dr. Nevius's opinion proved the desirability of the new system, and a long and painful experience under the old method caused him to remain ever after the advocate of the new.

*Touring
Outfit.*

In noting how the plan worked, let us accompany the Doctor on an initial tour. Unlike Mackay, he usually went without helpers, other than those necessary for caring for his physical wants, though much of the time in his later years he was accompanied by an associate missionary. He rides on horseback, or else he and his colleague occupy each one-half of his famous spring wheelbarrow, a vehicle which he thus describes: "My barrow is a platform about six feet long and four wide, with a wheel in the middle and handles at both ends. I have in it now four large bundles of books for distribution, a few foreign stores, and my little portable kitchen, which weighs, with its kettles, dishes, etc., about fifty-five pounds. All together, myself, my clothes and bedding, etc., weigh about 500 pounds." A horse or mule attached in front, with two barrow-men, one supporting the handles and the other to steady it and drive the



DR. NEVIUS IN HIS WHEELBARROW, READY FOR A COUNTRY TOUR.

animal, make up his outfit and force. A foreign carriage, which he had had made to order, proved a mirth-provoking failure and had to be given up.

Arrived at the town to be evangelized, the *Reaching a Town.* advent of a "red-haired man" or a "white devil" is loudly proclaimed, and the whole town is thrown into excitement. "Women forget the proprieties of social life, and mingle in the jostling crowd to catch sight of the strange apparition. Schools are emptied at once of pupils and teacher, and business is suspended for a time in the shops. A few of the more staid and respectable citizens look on and smile at the excited multitudes. We take our stand in some open area, or on the theatrical stage in the court of a temple, and are soon surrounded by an immense crowd, the boys shouting, and the men making more noise than the boys in their vain efforts to keep them still. Everything connected with us is an object of curiosity, — the color of our eyes and hair, the material of which our clothes are made; and those who can get near enough are examining with their eyes and fingers, boots, coats, buttons, shirt-bosoms, etc. After a few moments, by the uplifting of the hand and the utterance of a few familiar words, the audience is in a measure quieted, and all are intent on hearing what the unexpected visitor has to say." After speaking of the difficulty of making Christian truth clear through the medium

of an unspiritual or Buddhistic vocabulary, Dr. Nevius adds: "We feel that we have accomplished much if we can leave behind us the thought of the unity, or the omnipresence, or the love of God, or of salvation by a Redeemer; for these ideas, once lodged in the human mind, are vital germs which will develop and grow, and, in process of time, bring forth their appropriate fruit." It may be that in a single day Nevius would visit twenty villages or towns, preaching to the people from horseback, and then need to spend an hour in the evening at his stopping-place, before the curiosity of the people would be sufficiently satisfied to permit him to enter the inn for food and rest.

The Station. Having repeatedly visited a town or village some two or more persons become interested, and finally conversions occur. Immediately systematic training begins. A very small force of paid helpers itinerate through a group of such places, instructing the people as far as is possible during the week he is at a place. The strongest person in a given village becomes the leader of its converts and inquirers. A valuable book prepared by Dr. Nevius for the purpose, and entitled "Manual for Inquirers," enables these leaders to conduct the work with considerable efficiency.

Sunday at a Station. On Sunday some such scene as he thus describes might be witnessed in most of his sixty

stations : "The form of exercise, both morning and afternoon, consists of four parts : First, a kind of informal Sunday-school, in which every person present is expected, with the superintendence of the leader and those under him, to prosecute his individual studies, whether learning the Chinese character, committing to memory passages of Scripture, telling Scripture stories, or studying the catechism or Scripture question-books. Second, we have the more formal service of worship, consisting of singing, reading of the Scriptures, with a few explanations or exhortations, and prayer, the whole occupying not more than three-quarters of an hour. Third, we have the Scripture-story exercise. Some one previously appointed tells the story ; the leader of the meeting then calls on different persons, one after another, to reproduce it in consecutive parts, and afterward, all present take part in drawing practical lessons and duties from it. There is never time for more than one story, and often that one has to be divided, and has two Sundays given to it. Fourth, if there is time, a catechetical exercise follows in which all unite, designed to bring out more clearly the meaning of what they have already learned, — as the Lord's Prayer, the Ten Commandments, select passages of Scripture, or some special subject, such as the duty of benevolence, etc. This general order of exercises is modified or

varied when the circumstances of a station make it advisable that it should be." The chapels where these exercises are held are provided by the people themselves, often being part of an ordinary dwelling, thus illustrating the Pauline phrase, "the church in the house."

Training Classes. It is evident that station leaders need further instruction; hence a select number of them came to Chefoo for six weeks or so in the summer, and again in the winter, when touring was omitted. During this time they were the guests of Dr. Nevius. The studies pursued are mainly scriptural, with elementary instruction in astronomy, geography, history, and general knowledge. The instruction is mainly catechetical, and reviews were emphasized. Music was made prominent, Mrs. Nevius doing most of this work. Members of these classes understood that the instruction thus freely given constituted an obligation to impart it as freely to others.

Higher Training As the policy was to have the same persons return to Chefoo again and again, they eventually gained such familiarity with the Scriptures that they could carry on their studies at home with the aid of commentaries, etc. They were thus ready to enter upon a theological course, probably such a one as Dr. Nevius advocated before he gave himself fully to the new system. He had already, in his earlier life, taught in such a class, and for years he had given much time

to the preparation of a "Compendium of Theology," which would have served admirably for theological work. Perhaps one strong criticism of his new scheme, namely, that his stations never got beyond the rudiments of Christianity, as it is claimed would have been the case with properly trained helpers appointed over them, would have been met, had he lived long enough to organize a modified theological seminary, more practical in its character than the one argued for in 1862.

The Nevius plan not only provided for carrying on work at a given station with a minimum of oversight and aid from without, but it also included a provision for extending the work. The new offshoot is a natural growth. "When a man becomes a Christian," Dr. Nevius writes, "the fact is known through the whole circle of his acquaintance, male and female, far and wide. It is generally believed that his mind has lost its balance. He is shunned for a time, but before long his friends visit him, either from sympathy or curiosity. They find him in apparently a normal condition and working quietly in his shop or on his farm, and are curious to know what this new departure means. An opportunity is thus afforded of presenting the claims of Christianity as, not the religion of the foreigner, but the true religion of all mankind. The visitor goes home and thinks about the matter

*Station
Propagation.*

and comes again, attends service on Sunday, is interested in the truth, makes a profession of Christianity, and, in process of time, his home becomes a new propagating center. Stations started in this manner have the advantage of a natural connection with the parent station, and they are nourished and supported by it until they are strong enough to have the connection severed and live and grow independently."

*Foreign
Money.*

One great object which the Nevius plan had in contemplation was to avoid the evils so commonly attendant upon the use of foreign money. His objections to its use may be thus summarized: (1) Making paid agents of new converts affects injuriously the stations with which they are connected, since it removes the leading spirit of a new station oftentimes. Moreover, it makes other Christians in the station dissatisfied. (2) New converts are often injured by being made paid agents, since they find themselves advanced to a position for which they are ill-fitted, or else become puffed up by this promotion. (3) Among people who are adepts in dissembling, the temptation to hypocrisy for the sake of gain is too great for many, and it becomes difficult to judge between the false and the true. (4) The employment system tends to excite a mercenary spirit and to increase the number of mercenary Christians. (5) It also tends to stop the voluntary work of unpaid agents. If money is

given others for this service, why not pay me, and if I am not paid, why should I continue to labor? (6) The use of foreign money likewise tends to lower the missionary enterprise, both in the eyes of foreigners and natives. "The general opinion of the Chinaman as to the motive of one of his countrymen in propagating a foreign religion is that it is a mercenary one. When he learns that the native preacher is, in fact, paid by foreigners, he is confirmed in his judgment. What the motive is which actuates the foreign missionary, — a motive so strong that he is willing to waste life and money in what seems a fruitless enterprise, — he is left to imagine. The most common explanation is that it is a covert scheme for buying adherents with a view to political movements inimical to the state." While Dr. Nevius admits that misunderstandings can not be obviated even by his own scheme, he regards them as reduced to a minimum by it.

At the opposite pole from the employment *Self-Support.* scheme is absolute self-support, — at least so far as the native force and provision for the ordinary needs of the native church are concerned. Dr. Nevius attempted to provide something for converts to do, to enable them to better their financial condition, and hence to aid a station to come to a position of self-support. As the Catholic fathers of North China had taught their con-

verts to repair watches, do silver-plating and cloisonné-work, raise potatoes, etc., so in Shantung, Dr. Nevius introduced small fruits, especially strawberries, and various fruit-trees. He also imported Jersey cows to improve the wretched milk supply of the country, the native cows being essentially heathen in their unwillingness to contribute to aliens the product of their rumination. The setting of full tires on wheels was also introduced for the first time into this section of China by Dr. Nevius. All these attempts contributed very little to directly aid in the solution of the problem of self-support; yet his management of the sixty stations under his care, and his constant advocacy of financial independence of the native church, effected much in his own field. In the matter of direct money contribution for church work, the scheme never yielded large results.

Criticisms. While the plan of these sketches does not permit of a criticism of the lives portrayed, it would be an injustice to the majority of missionaries in China, who only partially agreed with Dr. Nevius, not to add a single word. It is desirable that any who are especially interested in this phase of mission economics should consult not only the book from which we have been quoting, but they should also carefully read a reply to it written by Rev. C. M. Mateer, D.D., a fellow-worker of Dr. Nevius in the same prov-

ince. The general feeling of the missionary body is that the scheme did not accomplish all that it promised, even under so magnetic and able a man as its author; that while it might be a good plan during the initial stages of a work, it did not make provision for the early transition from that position to the ideal which is aimed at, when each church has over it a native pastor who has been fully prepared for leadership in developing the spiritual life; and that in arguing for his scheme he failed to do justice to advocates of the so-called old method, especially in that he does not appear to see the remedy for some of its difficulties in the old system itself, if cared for by a missionary of ordinary intelligence.

Just as Confucianism, the most perfect of the non-Christian ethical systems, finds its fairest *Its Fruitage.* fruitage, not in China, its home, but in the Japanese men of the educated classes who are now passing off the stage, so this system has been most successful outside the Middle Kingdom. Northern Korea's miraculous work is very largely due to the modification of the Nevius plan, which his presence in that Empire inspired the missionaries to take up; so, too, the Laos workers are reaping the fruits of his methods, not to speak of less conspicuous cases of its successful application. And there is no question that Dr. Nevius's insistence on reducing the risks

of the use of foreign money and forces to a minimum, and the consequent necessity of laying much of the burden on the infant churches, together with the admirable provision which he made for the development of the Christian life and activities in the early stages of discipleship, are contributions to the progress of missions that should rank with the Karen work of the Baptists, Dr. Wheeler's scheme worked out on the Harpoot plain, and the system which Mackay and his colleagues in Uganda initiated for the later development of the Church Missionary Society's missionaries.

*Famine
Work.*

But Dr. Nevius had a far wider view of missions than is indicated in this brief account of his methods of mission work. His labors in famine relief will make his name known to the descendants of those who, in their childhood, found in him the savor of life in the awful famines of North China, particularly that of 1877 and 1878. Dr. Nevius went alone to a center of direst destitution, 200 miles southwest from Chefoo. After making investigations he wrote: "On an average about fifteen per cent have died of starvation within the last six months. In many sections the proportion is much larger. Good land is offered for one-tenth of its value. In fact, land can not be sold at any price. The people have eaten all the grain and almost all the millet-chaff, sweet-potato stalks,

and beans, and are now living on the buds and bark of trees, roots of wild plants, and grass-seed, carefully swept from the ground. Nine out of ten of the persons you meet have pinched faces and sunken eyes, and some are tottering skeletons. Being hungry is their chronic condition. They do not ask to be filled, but only for enough to support life. Many, as a last resort, sell their wives and daughters. Girls of from six to seven years of age sell from one to two dollars; those from ten to twelve for three, four, or five dollars." With beseeching skeletons always about him, who might on occasion seize his horse's bridle as he was riding along and refuse to let him go, while repeating over and over, "You don't know how hungry I am," and with the constant sight of awful forms on the verge of the grave, his lot was almost unendurable. Happily, God preserved him from famine fever, from which one member of his mission died, as did a number of other missionaries. When his work was over, he could report that with the \$10,000 which he had distributed, he had aided 32,539 persons residing in 383 villages. As the most remote of these was only fifteen miles from his headquarters, one can readily imagine the density of the Shantung population.

Not only did this work open the door of many a heart and furnish a most excellent

*A Typical
Scroll.*

opportunity for preaching the Gospel, but it also strongly impressed the communities benefited thereby. From the many honorary scrolls presented him by the villages, an extract is quoted from a single one, written in blue upon a piece of satin nine feet long and three and a half wide: "We, inhabitants of Ching-chiu, for three years have been visited by a prolonged famine. Cries of distress, like those of the wild swans, filled the whole plain, and persons about to die stared at one another on the roads. When the teacher looked upon this spectacle, his heart was grieved within him. Heaven-inspired pity was aroused, and he at once desired to institute extensive plans for saving the multitudes from calamity, only fearing that his ability was not equal to the task before him. . . . It is because the teacher is an investigator of true doctrine and a propagator of the mysterious truths of Christianity that he is thus accustomed to regard all under heaven as one family. Therefore, when he looked upon this widespread and extreme distress, his heart could not rest." It is little wonder that one result of this noble philanthropy was to remove hostility to his work and make it difficult to prevent some from desiring to enter the church because of gratitude to their human deliverer, or in order to be sure of the loaves and fishes at some future hour of need.

Not merely in the florid periods of Chinese *Held in Honor.* scrolls did Dr. Nevius appear among the Empire's benefactors, but the entire missionary body regarded him as one of the strongest representatives of the Protestant enterprise. His own Church honored him in the councils of its China Presbyteries and its Synod, which owed its existence largely to his advocacy of it. It is true that his new method was an occasion of differences during the latter part of his life; yet Nevius was so fair to his opponents that friction was reduced to a minimum. He and three or four other missionaries formed the plan for the first great conference of all the Protestant missionary societies in China, and had he not been in the midst of famine relief work in 1877, when its sessions were held in Shanghai, he would undoubtedly have been a leading spirit in its deliberations. At the second General Conference, held in the same city in 1890, Dr. Nevius was the unanimous choice for the American chairman of the meetings, an English chairman alternating in the work of presiding. The Conference lasted about a fortnight and was the most significant gathering of the missionary forces of the Empire ever held. Dr. Nevius presented a strong paper entitled "A Historical Review of Missionary Methods, Past and Present, in China," and was a most helpful participant in the discussion of the topics, "The

Annotated Scriptures," "Bible Distribution in General," "Woman's Work," "Medical Work," "Loans to the Poor," "Self-support," and "Native Agency."

*Literary
Labors.*

References have been made to the literary works of Dr. Nevius. They occupied no small part of his time and thought, but as they were mainly in Chinese and intended for native use, they are little known to Occidentals. Probably his "Compendium of Theology" — a work left unfinished — and his "Manual for Inquirers" will be of the most lasting benefit to the Chinese Church at large. An indication of his practicality is seen in the contents of this latter book: General directions for prosecuting Scripture studies; forms of prayer; the Apostles' Creed and select passages of Scripture, to be committed to memory. Then follow a large number of selected Scripture stories and parables, with directions as to how they are to be studied; rules for the organization and direction of stations; duties of station leaders, and rules for their guidance; a system of forms for keeping station records of attendance, studies, etc.; form of church covenant; Scripture lessons for preparing for baptism and others for preparing for Communion; order of exercises for church service; suggestions for the best spending of the Sabbath; a short Scripture catechism; questions on the foregoing to aid in examining learners; and

sometimes an additional section, containing the commonest hymns. In English, Dr. Nevius also did much to forward the interests of China. Denominational and missionary periodicals of his own Church and Board were always kept informed in an interesting way of the situation in China and of the progress of Christian work there. His little book for Sunday schools, "San-poh," gives an idea of how the Gospel gets into a Chinese community, while a larger volume for the general public, "China and the Chinese," is still one of the best general accounts of the Empire, its peoples and religions.

The frail health of his wife and her frequent *Furloughs*. absence from China, either in Europe or in the United States, made Dr. Nevius always anxious, and to one who was so devoted a husband these anxieties undoubtedly weakened his work. In order to meet her need, he spent a number of months in Great Britain and on the Continent. His prolonged furloughs in the United States were made fruitful by the number and high character of his addresses on missions, especially those in China. Strength rather than novelty was characteristic of his platform work; and whether he was addressing missionary board meetings, or audiences in the most important churches of his denomination, whether his hearers belonged to the higher ranks in society, — he had the pleasure of seeing in his audience in

Washington the President of the United States, — or were Sunday-school scholars to the number of 1,500, he always left the impression of mastery of his subject and utter devotion to the cause of missions. Korea and Japan, which he visited, as also various parts of China, felt the influence of his personality ; and, as we have seen, his visit to the Hermit Kingdom was most fruitful in results.

Home Life. Though the Nevius home was not made glad with children, and while his wife's health was always a problem, the tenderness of early espousals was never absent. The writer was impressed, as have been so many other guests of the Neviuses at their inviting Nan Lou, or South Loft, with the entire devotion of the pair to each other. Music, literature, the beautiful in nature, — witness his lines after visiting Japan's heavenly Nikko, — a kindliness which actually beamed from his face and made the Chinese sure that he was their loving friend, his devotional life, reminding one of the relation between Moses and Jehovah, — see Exodus 33 : 11, — the oasis which Dr. Nevius had created in the barren life of his neighbors, typified by his yard and garden abounding in the fruits and flowers of a far-away land, were other memories which his foreign friends were sure to carry away with them from the Nevius home. And as for the Chinese leaders of distant stations

who came thither for weeks of close intercourse and instruction, Nan Lou was a veritable house of God, a gate of heaven.

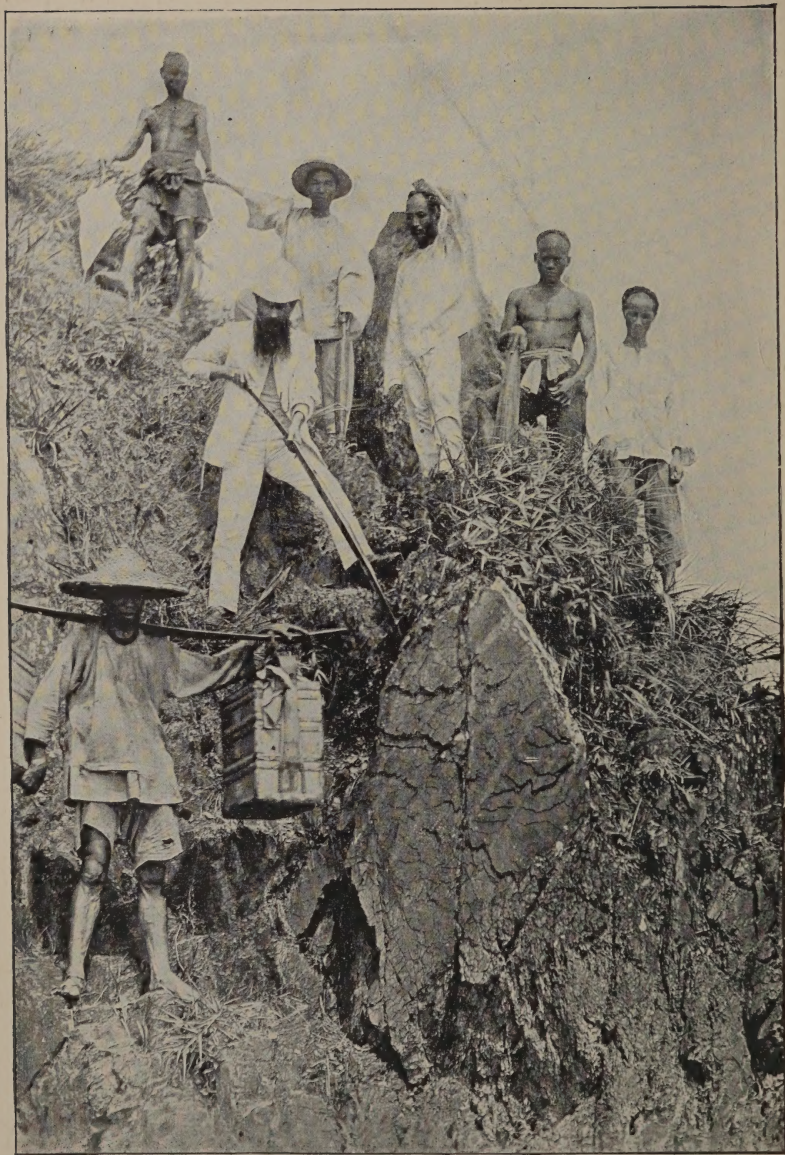
The last months of Dr. Nevius's life were *Beulah and Beyond.* quiet ones. The Shanghai Conference of 1890 had appointed him on the committee to revise the Mandarin version of the Bible. The portion of the New Testament assigned to him had been completed, and he was criticising the work of another reviser. His brother Reuben, whom he had seen but little for forty years, came out to visit him, and the Episcopal rector and the Presbyterian missionary renewed their youth once more. Dr. Reuben would read Tennyson or the Brownings, and then Dr. John would respond with recitations from Shakespeare or Byron, after which Reuben would reveal God to his brother through the microscope, and in turn would be shown the geological and botanical wonders of the Celestial Kingdom. His brother having returned home, a tour was in contemplation in October, and the arrangements were almost completed. Dr. Nevius had been busy the day before in looking after the establishment of the local post-office in Chefoo, and at night had slept unusually well. He awoke on the morning of October 19th feeling weary, but he went on with the work of the day. At Chinese prayers he read and commented on the last half of the second chapter of First Thessalonians, a

most appropriate passage from which to address his last words to Chinese Christians, who were his "glory" and "joy." Noticing that his pulse was very intermittent, his physician was called. Dr. Nevius met him at the gate, but scarcely had the two men entered the study before his head fell forward and, like Moses, he died of "the kiss of Jehovah." The shock to his wife and friends, the Chefoo community, and the native Christians was great, and general mourning ensued. The Chinese requested that one of their number be permitted to go around to all the distant stations to tell them the particulars of their pastor's removal and to show the photographs which had been made of the lifeless body lying on a sofa among his beloved flowers. They all shared in the feeling of the poor wheelbarrow man who slept on the floor beside his revered friend's body the night before burial and who kept fresh flowers on the grave long thereafter. Trying to comfort Mrs. Nevius, he said: "You think too little of your husband's happiness. Our Savior said, 'Come unto me, ye weary and heavy-laden, and I will give you rest.' Dr. Nevius had worked very, very hard, harder than most men, and he was weary, and now the Lord has given him rest. The pastor used to say to us Christians in the country: 'This is a beautiful world, very beautiful indeed; but heaven is more beautiful still.' And that

is where Dr. Nevius has gone ; you ought not to be so sad."

A Chinese service of great solemnity was *The Funeral*. held; and then the body was committed to the grave, after a touching tribute by a colleague and the reading of the Church of England service by two members of the Society for the Propagation of the Gospel, one of them his dear friend, Bishop Scott. The feelings of those present found fitting expression in the stanza of one of Dr. Nevius's favorite hymns, sung at the grave :

"Now the laborer's task is o'er ;
Now the battle-day is past ;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."



DR. MACKAY AND STUDENTS DESCENDING A MOUNTAIN.

GEORGE LESLIE MACKAY

FORMOSA'S PREACHER AND TEACHER

BORN IN ZORRA, CANADA, MARCH 21, 1844

DIED IN TAMSUI, FORMOSA, JUNE 2, 1901

THE WAITING ISLES

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—Isaiah 42: 1, 4.

THE TRAINING OF THE TWELVE

"And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils."—St. Mark 3: 13, 14.

MACKAY'S THEORY AND METHOD

"Mission work in North Formosa is dominated by the idea of a native ministry. The purpose is to evangelize the people, to enlighten their darkness by the power of divine truth, and to drive back the mists of error and the black clouds of sin that have through all the past obscured their vision of the City of God. . . . I invariably had from one to twenty students as my daily companions. We began each day's work with a hymn of praise. When weather permitted we sat under a tree—usually the banian or a cluster of bamboos—and spent the day reading, studying, examining. In the evening we retired to some sheltered spot, and I explained a passage of Scripture to the students and others gathered with them. . . . By no means the least profitable part of their training was on the road in our traveling together. All manner of subjects were then discussed—the Gospel, the people, the way to present the truth, and God, the Author of all."—"From Far Formosa," pages 285, 287, 288.

CHRONOLOGICAL LIST OF EVENTS IN MACKAY'S LIFE

- 1844. Born at Zorra, Ontario, Canada, March 21.
- (?) Teaches school at Maplewood and Maitlandville.
- (?) Studies at Woodstock and Omemee grammar schools.
- (?) Takes "Preparatory Literary Course" in Knox College, Toronto.
- 1867-70. Studies Theology at Princeton Seminary.
- 1870. Offers himself to his Church for missionary service, October.
- 1870-1. Goes to Scotland, studying mainly at Edinburgh.
- 1871. Receives appointment as foreign missionary, April 14.
- Visits Canadian churches in the interest of missions summer.
- Ordained as foreign missionary, September 19.
- Leaves home for his field, October 19.
- First sermon after reaching Formosa, December 31.
- 1872. Reaches Tamsui, North Formosa, March.
- First convert, A-hoa, May.
- 1873. Baptism of first five converts, March (?)
- 1877. Bang-kah is taken for Christianity, December.
- 1878. At Tamsui marries a Chinese lady, Tui Chang-mia, May.
- 1881. First furlough in Canada.
- Granted degree of Doctor of Divinity by Queen's University, Kingston.
- 1884. French invasion of Formosa.
- 1884-5. Mackay's trip to Amoy and Hongkong.
- 1893-5. Mackay's second furlough home.
- 1895-6. Disturbances and persecutions due to Japanese occupation.
- 1901. Dies at Tamsui, Formosa, June 2.

V

GEORGE LESLIE MACKAY

FORMOSA'S PREACHER AND TEACHER

WHILE the life of a Formosan missionary *Formosa and China.* does not strictly come within the range of this little volume, because of present relations of the island to Japan, Mackay is rightly classed among Chinese workers. The accident of Formosa's recent transfer to the Sunrise Kingdom did not materially affect his relations to its people, and from the day of his arrival his work was done through the Chinese language and very largely for emigrants from China and their descendants. Society was dominated by Chinese law, customs, and religions, except among the savages; and Mackay regarded his work as part and parcel of that wider enterprise which has for its ultimate goal the redemption of the most populous and interesting empire in the world.

Mackay gloried in an ancestry that had endured hardness, and in a fatherland which had *Exiled Highlanders.* sent into the non-Christian world men of might. Duff, Livingstone, Mackay of Uganda, William Burns, and many others had sprung from the

soil of a land which was Mackay's by only a single remove. His parents had been forced, by the evictions that in 1830 darkened the gloomy days of the "Sutherlandshire Clearances," to leave Scotland and make for themselves a new home in what were then the wilds of Upper Canada, in the town of Zorra. Here on March 21, 1844, George Leslie was born, the youngest of six children; and in God's acre beside the "old log church" his parents sleep among "the rude forefathers of the hamlet." Zorah would be an unknown name shrouded in Old Testament darkness, had it not been that one of its sons, the mighty Samson, began to be moved by the Spirit of God between Zorah and Eshtaol. From the one log church in Canada's Zorra "at least thirty-eight * young men have gone forth to be the heralds of the cross in the ministry of the Presbyterian Church," one of the greatest of whom is our hero.

Mackay's How account for such a record? This is
Eulogy. Mackay's explanation: "Peace to the honored dust of those brave pioneers! They were cast in nature's sternest mold, but were men of heroic soul. Little of this world's goods did they possess. All day long their axes rang in the forests, and at night the smoke of burning log-heaps

* These are Mackay's words in "From Far Formosa." Rev. R. P. Mackay, D.D., gives the number as about fifty. See "Effective Workers in Needy Fields," page 37.

hung over their humble homes. But they overcame. The wilderness and the solitary place have indeed been made glad. And more. They did more than hew down forests, construct roads, erect homes, and transform sluggish swamps into fields of brown and gold. They worshiped and served the eternal God, taught their children to read the Bible and believe it, listen to conscience and obey it, observe the Sabbath and love it, and to honor and reverence the office of the Gospel ministry. Their theology may have been narrow, but it was deep and high. They left a heritage of truth, and their memory is still an inspiration. . . . The type of religious life was distinctly Highland. Men believed and felt, but seldom spoke about their own deeper personal and spiritual experiences. There were no Sabbath-schools and Christian Endeavor Societies in Zorra fifty years ago. Children were taught the Bible and the Shorter Catechism in the home, and on the Sabbath the great doctrines of grace were preached with faithfulness and power. Men may talk slightly to-day about that stern old Calvinism. They would do well to pause and ask about its fruits. What other creed has so swept the whole field of life with dread artillery of truth, and made men unflinchingly loyal to conscience and tremorless save in the presence of God? The iron of Calvinism is needed to-day in the blood of the Church. It

may be we heard much about sin and law in those olden days, but love and grace were not obscured. It may be the children were reticent and backward in the church; but they knew what secret sorrow for sin meant, and they found comfort at the cross."

*The
Missionary
Passion.* Another paragraph, quoted from the record of Mackay's youth, shows how early the boy heard the call to his future work and how dominant a chord it became in his entire life. "Before I reached the age of ten, the ever-blessed Name was sweet and sacred in my ear. The paraphrase, beginning with the words,

'While humble shepherds watched their flocks
In Bethlehem's plains by night,'

repeated at my mother's knee in the quiet of the Sabbath evening, early made a deep impression on my soul. It was then that the thought of being a missionary first came. William C. Burns [afterwards China's famous evangelist] had visited Woodstock and Zorra on his tours through Canada and poured a new stream into the current of religious life. His name was cherished in the home, and something of his spirit touched my boyish heart. My grandfather fought at Waterloo; his martial soul went into my blood; and when once I owned the Savior King, the command, 'Go ye into all the world, and preach the gospel to every creature,'

made me a soldier of the cross. To be a missionary became the dominant idea through all the years during which I served as school-teacher at Maplewood and Maitlandville, as scholar at Woodstock and Omemee grammar schools, as student of arts in Toronto, and as student-missionary during summer vacations at Blue Mountain, Port Burwell and Vienna, Lincoln and Biddulph, Forest and Mackay."

His testimony, that no part of his preparatory *Princeton and Scotland.* training proved more practically helpful than the medical studies pursued at Toronto and in New York, does not imply that the years spent at Princeton Theological Seminary and in study at Edinburgh, "Scotia's darling seat," were any less helpful in his later career. In Scotland, a great personality, the Nestor of Scottish missions, Alexander Duff, meant more to Mackay than did the strong lectures of Blackie, Blaikie, and Rainy, or the pulpit utterances of Candlish, Guthrie, Cairns, and Whyte. From Edinburgh to Aberdeen he followed the intellectual father of new India, and Duff's interest in him was scarcely less than that felt so strongly by the young Canadian. Though Mackay was finally sent to Formosa, thus rendering his study of Brahmanism and Buddhism under Duff of little value, he never lost the inspiration that comes from a supreme personality. Another valuable asset derived from his Scotch novitiate came

from mission work among the outcasts of Cowgate and Grassmarket in Edinburgh. Having gained from his stay in Scotland what he had longed for, Mackay was considering the advisability of applying to be sent abroad under one of the Scotch or American missionary societies, when, on April 14, 1871, he received news of his appointment as the first missionary to the heathen world of the western division of the Presbyterian Church of Canada. Four days later he was sailing homeward, and after a tour of the churches and the necessary preparations, he left his home for China on October 19th, of the same year.

Mackay's Gethsemane. What he calls his Gethsemane encountered Mackay when he bade civilization adieu and sailed out of the Golden Gate into an unknown future. "But it was not for long," he writes. "The Word brought light. The psalm marked by the Committee on the fly-leaf of the Book began, 'I will lift up mine eyes unto the hills ;' and the promise was, 'Lo, I am with you alway.' And then the forty-sixth psalm ! Oh, how often it has brought comfort and peace ! When the waves dashed in fury I read it. Aye, and when storms arose wilder, more relentless and deathful than ever vexed the broad Pacific, when heathen hate and savage cruelty rose like a hungry sea, the blessed words, 'God is our refuge and strength,' opened wide the door into the secret

of His presence. On that day, in my stateroom, I read it again and again, — precious truth ; glorious refuge ; God, the eternal God. Hark, my soul ! He speaks : ‘ Certainly, I will be with thee.’ Begone, unbelief ! God in heaven is the keeper of my soul. The glorified Jesus says, ‘ Lo, I am with you always.’”

Yokohama, with its first revelation of the Orient ; the spacious harbor of Hongkong, with its fringe of houses rising tier above tier up the granite hills, and over all “ the flag of a thousand years ; ” Swatow and Amoy, scenes of the triumphs of the English Presbyterians and Congregationalists, and of the American Baptists and the Reformed Church ; and then “ a night of thick darkness, howling blasts, and a plunging sea,” — these were the steps which led from yearning anticipation to the realization of childhood’s vision. One of the English Presbyterians at Ta-kow greeted the new recruit to a work which sorely needed laborers, and on the following Sabbath, the last day of the dying 1871, Mackay preached in English his first sermon in Formosa. It was the gospel of a crucified Savior which he then pressed home to the consciences of a company of captains, officers, engineers, and merchants, and which, later, was the staple of his preaching to Chinese and savages alike.

It is not surprising that the Portuguese mariners of 1590, after sailing along the island’s

*Reaches
Formosa.*

*Formosa the
Beautiful.*

eastern coast and "sighting the green-clad mountains, with peaks piercing the scattered clouds, cascades glimmering like silver in the tropical sunlight, and terraced plains waving with feathery bamboo," should exclaim with rapture, "Ilha formosa! ilha formosa!" thus christening anew the "beautiful isle." In round numbers, Formosa is 250 miles from north to south, with an average breadth of about fifty miles. Mackay writes of the island, particularly of the northern portion of it, which was his parish: "Forest-clad mountain ranges, attaining the height of from seven thousand to fifteen thousand feet, run through the center from north to south, and from their bases extends a broad stretch of lowlands, plateaux, and ravines. This plain is drained by three large streams which run into the Tamsui River. Precipitous cliffs of from three thousand to six thousand feet, clothed with vegetation except on the sea-face, with two large and many small plains which are silted inlets, compose the eastern side of North Formosa." As the southern half of the island lies within the tropics, the climate is excessively trying, particularly after a few years have been spent there without the invigorating atmosphere of the temperate zone. Flowers in January and the absence of frost and snow charm the tourist, but the missionary yearns, as does the hart for the water-brooks, for "one

breath of the clear, crisp air of a frosty winter morning." As for the rainy season, Mackay writes: "It is rain, rain, rain, to-day, to-morrow, and the next day; this week, next week, and the week after; wet and wind without, damp and mold within. Often for weeks together we rarely get a glimpse of the sun. All the year around we have to fight against depression of spirits." But rain and heat produce a prodigal vegetation to delight the beholder, while at the same time they hasten a decay that gives birth to the missionary's deadliest foe, malarial fever.

As Mackay's headquarters were at Tamsui, *Tamsui*. we must glance at this cathedral city of Canadian Presbyterianism. The picture which so thrilled him on his arrival in March, 1872, grew upon his affections with the years. Let him describe it: "From the upper deck of our steamer lying at anchor we get a bird's-eye view of Tamsui. Before us, looking eastward in the background, stretching north and south, and rising tier above tier in its stately grandeur, are those massive mountain ranges left by tremendous volcanic upheavals of past ages and now clad in perennial verdure. Here and there on their sloping sides are seen patches of tea plantations. Farther down, and interspersed with trees and grasses, lie the rich green rice terraces. No fences, no straight lines, no precise measurements, but

leveled fields of every size and shape, edged with green and forming a regular descent, each distinct and lower than the other, down through the valley almost to the seashore. At last out swings the signal; up comes the anchor; and with leisurely dignity our vessel heads forward into the mouth of the Tamsui River. On the south, at our right as we enter, lies Quan-yin Mountain, 1,700 feet high, covered with tall grass, groves of bamboo, banian, and fir trees. Nestling at its feet are villages and farmhouses, almost concealed under ancient spreading banians, swaying willows, and prickly screw-pine hedges. . . . To the left is a low stretch of sea-sand bounded by black volcanic rocks and broken coral, where women and children are gathering oysters and seaweed. There among the drift of the sand stands the black beacon, and a little farther on, the white beacon; then a fishing-village, with boats drawn up on the beach and rows of nets hanging out to dry. There is a battered Chinese fort, and up the hill just behind it another fort with modern massive earthworks, concealing guns and soldiers." The conspicuous buildings in this town of more than six thousand inhabitants are the customs office, the consulates, the buildings of Oxford College and the mission hospital and of its staff of missionaries and teachers, — which later came into being, — and a conspicuous Chinese graveyard.

What was Mackay's purpose as he entered upon his field? It was not to study geology, botany, or zoölogy, fascinating as these branches were to him; nor was it to investigate the customs and anthropological aspects of his chosen people. "Not for that did the Church ordain me and send me out," he writes. "My commission is clear; I hold it from the King and Head of the Church: 'Go ye into all the world, and preach the gospel to every creature.' Whatever else may be done, that commission must be fulfilled. More than that; whatever else may be done must have a real and positive bearing on the fulfillment of that commission. Whatever of history, geology, ethnology, sociology, or of any other subject, may engage the missionary's attention, must be regarded in its relation to the Gospel. To get the gospel of the grace of God into the minds and hearts of the heathen, and, when converted, to build them up in their faith—that was my purpose in going to Formosa." *Mackay's Purpose.*

With only a few weeks among his English co-workers in the south end of the island and a brief tour with two of them in his own field, Mackay was thrown upon his own resources and was obliged to work out his own problems. His first home was not much better than a stable. "It was a filthy place. A steep hill being dug out furnished the site, and the road around sepa- *First Home.*

rated it from the river. Situated as it was, it could not be healthy at any time. In the dry season the atmosphere was hot and oppressive ; and when the rains came, the water streamed down the sloping hill and ran through the building across the floor into the river in front. One room was floored with unplanned boards, another with tiles, and the other with nature's black soil. I moved into my new home with all my furniture, — two pine boxes. The British consul lent me a chair and bed, a Chinese gave me an old pewter lamp ; and I employed a mason to white-wash the whole establishment. It was thoroughly cleaned, portions of the walls hidden with newspapers, and openings covered with red cotton. In full possession of this retreat, here is the record entered in my diary under the date of April 10, 1872 : 'Here I am in this house, having been led all the way from the old homestead in Zorra by Jesus, as direct as though my boxes were labeled, Tamsui, Formosa, China. O the glorious privilege to lay the foundation of Christ's Church in unbroken heathenism ! God help me to do this with the open Bible. Again I swear allegiance to Thee, O King Jesus, my Captain. So help me God.' "

Early Teachers. Mackay had acquired the eight tones of the dialect spoken in Formosa while on the south end of the island. His attempts to master the Chinese in his permanent home were aided at



ARMED HEAD HUNTERS.

first by his servant, who, however, regarded his master as daft, so insistent and constant was he in his efforts to enlarge his vocabulary. Turning in despair from him, Mackay next made love to the poor herdboys out on the wilds. "As soon as I went near," he writes, "they yelled, 'Foreign devil! foreign devil!' jumped on the ground, waved their large sun-hats, and disappeared behind boulders. The next day I tried again. They looked at me in silence, but on the alert, and ready to run at the first sign of danger. The third day I spoke to them, and as I had carefully practiced my words they exclaimed in utter astonishment, 'He knows our language!' That the barbarian could speak even a few of their words interested them very much. I took out my watch and held it up for them to see. They were around me instantly, feeling my hands, fingers, buttons, and clothes. The herdboys and I became friends that day, and ever after they would await my coming with eager interest. I was out there on the plateau with them every day for four or five hours, talking to them, hearing them talk, noting down new words and phrases, until my vocabulary began to grow with a rapidity that quite amazed my servant. I learned more of the spoken dialect from those herdboys than in any other way, and years after, when they grew to manhood, they continued friendly, and were always delighted to recall the

first days on the buffalo pasture. Several of them became converts to Christianity, one a student and preacher. All this time I was working away at the written characters with my English-Chinese dictionary. It was slow and vexatious. Without a teacher or helper, and having none of the improved dictionaries, it sometimes took me hours to find the meaning of one character. . . . These exercises were not in vain, however, and as I shunned all Europeans and English-speaking Chinese, and spoke to every other man who would listen to me, within five months I had so far mastered the language that I was able to preach my first sermon." His later knowledge of the language was such that he prepared a useful dictionary of some ten thousand characters.

*Mackay's
First
Convert.*

The first convert and throughout Mackay's lifetime the greatest leader of the native church was Giam Chheng-hoa, better known as A-hoa. Some two months after the missionary's arrival, a prepossessing young man called and questioned him on all sorts of subjects. At a second interview, Mackay's always ready weapon, the hymn-book, was brought into requisition and a copy was given him. Long before reaching his field, Mackay had pleaded with God that the first convert given him might be an intelligent, active young man, and that night he so firmly believed that his prayer was about to be answered that

he slept little for gratitude to God. A succession of interviews quickly followed, A-hoa bringing with him detachments of literary graduates, who plied the missionary with questions. Their spokesman finally becoming hopelessly entangled, they left the field, and after A-hoa had heard the hymn, "A Day's March Nearer Home," he exclaimed: "What you now read suits me. I love those words, and I am convinced that the doctrines you teach are true. I brought all those graduates and teachers to silence you or to be silenced. I have thought a great deal about these things of late, and I am determined to be a Christian, even though I suffer death for it. The Book you have has the true doctrine, and I should like to study it with you."

The days succeeding A-hoa's conversion were heavenly ones for Mackay. He now had a teacher and a helper, as well as an enthusiastic disciple. Language study was a joy. "When in the house, we read, sang, studied, drilled, the whole day long. A neighbor entered one day to see if we had both become altogether crazy. He meant well, but was a little afraid of us. He brought us two cups of tea as a specific, and suggested a visit to the nearest temple as a good thing for people affected as we were. There may have been some humor in the scene, but we started a hymn, and, fearing another out-

*Training
A-hoa.*

break, the man bolted out of the door, dropping the teacups on the floor in his frightened haste. He would not come back, but in about an hour a little boy came in for the fragments of the dishes." The map of the world was a revelation to A-hoa, and so was the opening of the young man's eyes at that early morning hour on the summit of Quan-yin Mountain, when for the first time Mackay pointed out to the astonished Chinese the beauties of nature. "Standing there together, we sang the One Hundredth Psalm, and before the last verse was finished the Great Spirit, who makes all things beautiful in earth and sea and sky, touched A-hoa's soul. His nature was stirred to its very depths. It was the birth-hour of the beautiful. His new-born soul had now an eye and ear for God's message in creation, and from that hour he became a devoted student and ardent lover of nature." A quarter of a century of constant association with Mackay in study, work, and prayer made A-hoa the worthy leader of sixty churches; it was Jesus' method applied for a longer period to Formosa's St. Peter.

First Baptisms. A little more than a year after Mackay's arrival at Tamsui, five trophies of grace were received into the Church of God, the first-fruits of North Formosa. The list includes, besides A-hoa, the scholar, aged twenty-two, the names of a painter, a writer, a carpenter, and a farmer,

having an average age of twenty-nine years. As Mackay was twenty-eight, one is reminded of the first group of five men, of about the same age, whom the young Teacher of Galilee gathered about him in "Bethany beyond Jordan, where John was baptizing." The painter's conversion is a sample of many others. At first a disturber of meetings and an open persecutor of A-hoa, he gradually became ashamed of his conduct, then a hearer of the doctrine, and next a convert, when he in turn suffered bitter persecution from his own household. Saved from the attack of his mother by Mackay, sickness in the family, which was relieved by the missionary's medicine, led the mother to hear and believe, and ultimately she served as a Bible woman. The other members of the household became earnest Christians, and the painter himself labored under Mackay as one of his most faithful preachers for more than a score of years. Jeers and taunts and threats of violence did not deter these first confessors from boldly acknowledging their Lord, nor did it prevent them later from daily witnessing to the power of God.

The first woman convert, the widow Thah-so, *Widow Thah-so.* was a modern Lydia, who carried the Gospel to her home ten miles up the river from Tamsui, and who prepared the way for building the first chapel in North Formosa. The truth preached in Mackay's room so touched her heart that

week by week she brought down a boat-load of women to hear the "Happy-sound." This led to visits at her village. On the occasion of the first of these, the head-man of the place pasted on his walls the Ten Commandments and told the people that he had lost confidence in idols and was determined to live by the Commandments. He gave a plot of ground for building, and, with great enthusiasm, stones and sun-dried bricks were collected, and the chapel was begun. When the walls were three feet from the ground, a company of soldiers armed with spears, knives, and guns arrived, and by yelling and threatening they thought to stop the work. The head-man, pointing to the Commandments, declared his intention to live according to their teaching. Surprised at his attitude, they proceeded to the widow's house, only to see her boldly hold up her hymn-book and to hear her declare her resolution to worship the only true God. Such determination cowed the soldiers, and, to save their "face," they reported that the missionary had bewitched the people. Their superior officers then petitioned the British consul not to permit Mackay to build a fort in that village, nor to take guns thither by night.

*Early Chapel
Preaching.*

Despite these and other obstacles, the chapel was finished, and in it more than one hundred and fifty declared their rejection of idols and their desire for Christian instruction. Preaching

there during the early days was not according to conventional Occidental ideas. "Sometimes when we had sung a hymn and I began to address them," Mackay writes, "one or two would take out their pieces of steel, strike a flint, light their long pipes, and when the smoke ascended I would pause, and remind them that they wanted Christian instruction and should keep quiet. 'O yes, yes, we must keep quiet;' and with that they would nod their heads with great politeness. No sooner would I get fairly started again than some one would spring to his feet and shout, 'Buffaloes in the rice-fields, buffaloes in the rice-fields!' Another reminder of their duty would bring another reply, 'O yes, yes, we must keep quiet.' And for a few minutes all do keep quiet, and I go on with my address. Then an old woman with her little feet hobbles to the door and shouts out, 'Pig has gone! pig has gone! pig has gone!' One interruption follows another; but we never blame those restless people, for such services are strange and new to them. Within two months, however, the congregation assembled in the chapel at Go-ki-khi was just as attentive as any I ever addressed anywhere in Christendom."

Other churches and chapels were similarly established, though usually with less difficulty than attended the building of the first chapel. One city, however, — the largest and most im-

*Storming
Gibraltar.*

portant in the northern part of the island, as well as the most thoroughly Chinese and anti-foreign, — stood out stoutly against the new religion, and was a veritable Gibraltar of opposing hate. It was from this Bang-kah that the soldiers were sent who tried to prevent the building of the first chapel, and in other ways it was the center of opposition to Mackay's work. He wrote of it in 1875: "At every visit, when passing through their streets, we are maligned, jeered at, and abused. Hundreds of children run ahead, yelling with derisive shouts; others follow, pelting us with orange-peel, mud, and rotten eggs. For hatred to foreigners, for pride, swaggering ignorance, and conceit, for superstitious, sensual, haughty, double-faced wickedness, Bang-kah takes the palm." The city authorities had issued a proclamation warning the inhabitants, on pain of imprisonment or death, not to rent, lease, or sell houses or property to the barbarian missionary. As foreign firms had failed to gain an entrance even through Chinese agents, it seemed hopeless to attack this citadel. In December, 1877, however, Mackay felt that the attempt must be made. A wretched hovel was rented, and the inscription, "Jesus' Holy Temple," was placed above the door. Soldiers noticing it, threatened the missionary with violence, and reported it to their general. He sent officers ordering Mackay to depart, and claiming

that the site belonged to the military authorities. As the claim seemed to be correct, he decided to leave, but declined to do so that night. During the hours of darkness, the turbulence of the soldiers made him feel that his end had come. Leaving the next morning for his boat, the jostling of the crowd and the dodging of filth and missiles hurled from housetops on the barbarian, made it a task of many hours to reach it. Escaping down the river to the place where his students were, he spent the rest of the day there, and in the evening they besought God to open Bang-kah to them. Rising from their knees, they went back to the city, and in the darkness found an old man who secured a place for them. Before midnight the contracts were signed and stamped, and the Christians were in full possession. The inscription, "Jesus' Holy Temple," stared the populace in the face the following morning, and during that day and the next the city was in an uproar, the noise of thousands of voices sounding ominous indeed.

Mackay still moved about among them, *The Critical Hour.* extracting teeth from time to time. On the third day, at four or five o'clock, the excitement had reached a white heat. "Hundreds had their queues tied around their necks and blue cloth about their loins to signify that they were ready for the fray. One stooped down, picked up a stone, and hurled it against the

building. In a moment their screams were deafening. They were on the roof, within and without, and the house was literally torn to pieces and carried away. No material was left. They actually dug up the stones of the foundation with their hands and stood spitting on the site. We moved right across the street into an inn. No sooner had we done this than scores were on the roof and many more climbing the walls. The crash of tiles could be heard as they attempted to force an entrance. By this time the shouts and yells were inhuman. One who has never heard the fiendish yells of a murderous Chinese mob can have no conception of their hideousness. The innkeeper came to us with the key of the door in his hand, and begged us to leave, lest his house be destroyed." Then followed a lull, owing to the fact that a mandarin and his soldiers had arrived to quell the riot, and also the British consul from Tamsui. The mandarin wished the consul to order Mackay away, but this he would not do. The official then fell on his knees, begging Mackay to depart. This he declined to do, but holding up his forceps and Bible, he declared that he would remain and extract teeth and preach the Gospel. Long negotiations followed and other sites were offered, but the Canadian was as firm as a rock. A new chapel was erected on the site of the one torn down, and though

the former owner was forced to flee for his life and hearers were boycotted and soldiers were on guard part of the time, our hero did not retreat. It was finally destroyed during the invasion of the French in 1884; but within three months of their departure a solid stone church, with a spire seventy feet high, pointed former persecutors heavenward.

The power of love and of pure religion had time to do its blessed work, and in 1893, before Mackay's return to Canada, he had this to say of Bang-kah: "The head-men of the city sent their visiting-cards with a message to ask if I would be willing to sit in a sedan-chair and be carried in honor through the streets of the city. I begged some time to consider, and decided that, as in the past they had acted toward me as they chose, so now I would allow them to do the same. A procession was formed on the same level ground near the same old temple. Eight bands of music, with cymbals, drums, gongs, pipes, guitars, mandolins, tambourines, and clarionets, took the lead. Men and boys with flags, streamers, and banners followed; scores with squibs and fire-crackers set off after the manner of Chinese celebrations. Five head-men, a magistrate, a military official, and two civil officials, came next in order; and then three large umbrellas of honor with three flounces

*The
Triumphal
Procession.*

each, presented by the people with their names inscribed, were carried in front of me, as I sat in a handsome silk-lined sedan-chair. Following the chair were six men on horseback, twenty-six sedan-chairs, three hundred footmen in regular order, and various other parties behind. Thus we passed through the streets of Bangkah, and on all hands received tokens of respect and honor. On arriving at the jetty, where the steam-launch was waiting, our Christians stood and sang, 'I'm not ashamed to own my Lord.' Heathen and Christian alike cheered us as we boarded the launch. Two bands of music accompanied us all the way to Tamsui and from the launch right up to our dwelling-house. In front of the door was the climax of the demonstration. And all this was from the head-men and citizens of Bangkah, the erstwhile Gibraltar of heathenism. And thus was Bangkah taken. 'Not unto us, O Lord, not unto us, but unto thy holy name, be the glory!'"

*The French
Invasion.*

In some respects the disturbances which arose in connection with the French invasion of 1884 were the greatest obstacle which Mackay had to confront. The boundary dispute between France and China not only affected Tonquin, but the French sent a fleet into the China Sea, bombarding the Foochow forts and deploying eastward into North Formosan waters. The people were greatly enraged,

and charged the missionary with being in league with France. They threatened converts with torture and death, and swore that their children would be cut to pieces as soon as the first shot should be fired, emphasizing their words with sharpened swords and knives which were brandished over their heads. Attacks were made by the French with some little success. This set loose bands of looters who carried black flags, butchered swine, and drank liquor to excess. "The Christians were the first and special objects of attack," writes Mackay. "Seven of the best of our churches were utterly destroyed and others were greatly impaired. At Toa-liong-pong the mob tore down the chapel, and, having made on the site a huge mound, they erected beside it, out of the bricks of the ruined chapel, a pile eight feet high, and, after plastering it over with black mud, they inscribed on the side facing the road in large Chinese characters the epitaph: 'Mackay, the black-bearded devil, lies here. His work is ended.'" As for converts, they suffered torture and death in various forms. They were drowned; fingers were pinched between bamboo slips until the blood trickled from them; they were hung by the queue; they lost their property and their churches; and yet few deserted their Lord. The anxiety of Mackay for the Christians and

the churches was such that after many sleepless days an awful fever came on and his life was despaired of. Before this, when a British man-of-war offered to take his family and valuables on board, he replied : " Valuables ! The men who were my children in the Lord, journeyed with me, ministering to me in sickness, wading streams, scaling mountains, facing danger by sea and by land, never once flinching before any foe — they were my valuables ! While they were on shore I would not go on board. If they were to suffer, we would suffer together."

The After the worst was over, Mackay and his
Aftermath. family went to Hongkong for a brief furlough. Returning, he encountered further perils from the French ; but finally he secured indemnity for losses, and the work of restoration began. Church property was his chief care, since so few had recanted that discipline was not a serious problem. Instead of building twenty-four frail structures with the indemnity money, Mackay decided to erect six substantial, commodious buildings. He immediately drew the plans, making models out of turnips, brick and mortar, etc. In twelve weeks three splendid edifices were finished, with their seventy or eighty feet of tower and spire of solid masonry. His main defense of such a use of money was that these spires would do more to discredit the omnipo-

tent superstition of *fêng-shui* — wind and water, or geomancy — than anything that could be devised. Finding that the equilibrium of nature was not apparently disturbed by these defiant fingers of stone, the beholders began seriously to question the truth of this superstitious but powerful foe to progress. Mackay's speedy restoration of the churches made the people feel that it was useless to combat Christianity, and that opposition only resulted in a strengthening of the Christian forces. The forty chapels of ante-French days became forty-five immediately thereafter, and soon grew to be sixty.

— Missionary touring in Formosa is anything but *Touring.* alluring, if one is unaccustomed to hardship. The few inns that sheltered the missionary at night were inferior to what he calls "Queen's Hotel," where he stayed on his first tour after arriving at Tamsui with his two English co-workers from the south. Its plank beds with legs of brick ; the damp earth floor and smeared walls, alive with multitudinous and sundry small cattle ; the stupefying smell of opium-smoking ; the odor of pigs wallowing in filth at the door, — these are some of the features of itineration that are not inviting. In the regions where aboriginal races lived, the life was more hazardous and yet more attractive to a man like Mackay. The intrepid missionary could even witness the horrible orgies that accompanied the head-hunting

expeditions of savages with the same calmness that he displayed when he was among the Chinese.

A Christmas

Scene.

A Christmas experience among the savages he thus describes: "The chief's house was one large room fully thirty feet long, with a fire blazing at either end. Men stood around one fire; women squatted beside the other. There were five beds on poles along the walls. The highest was given to me and one close by to the students. . . . The men smoked, told stories, and discussed the chase and an expedition to the border-land to be undertaken soon. The women were busy threadmaking on the spinning-jenny; and as they wound the *rhea* they laughed, twitted one another, and chatted as their sisters do in Christian countries. Yes, sisters! for He made them, died for them, and from the glory bends on them a brother's eye. We proposed a song, — 'one of the songs of Zion.' They all looked and listened with evident interest. The aborigines are much more musical than the Chinese. We sang several hymns, and, through the chief's son, who once visited me at Tamsui, I told them of the far-away home and of God's love for the world. It was Christmas night, and away there in a wild place where no white man had ever been and in the company of men and women and little children who never before heard of His coming, it sent a thrill to the heart

to tell of the Babe of Bethlehem, the Man of Nazareth and Calvary."

What a contrast to that story of the Prince *A Contrast.* of Peace is this paragraph, descriptive of the triumphal return of successful head-hunters! "The heads having been secured, the hunters return with all haste to the village. When on the peak of the nearest mountain they shout their wild whoop of victory. The villagers have been waiting, and when that yell is heard a party is sent out to meet the braves and escort them home. All the village is out of doors. Old men and women, youths and maidens, the youngest child in the settlement, even the very dogs, all know the meaning of the yell and go wild with excitement. They are all on the way to welcome home the heroes. Such shouting, shrieking, and demon-like howls! The dogs seem as though they were made for nothing but yelping on that one occasion. The hunters recite their experiences, — how they escaped detection, how they did the deed, perhaps what wounds they got in the fray. Everything is told with many gesticulations, and every point is greeted with fresh demonstrations of delight." The dance of triumph around the captured Chinese heads, the wild bacchanalian revel of the night, the eating of the boiled brain with evident relish, — some of which was offered to Mackay as a rare treat, — fill out the hellish picture.

This will indicate the task before the missionary who strives to subdue such demons "to the useful and the good."

*A Peripatetic
University.*

These few glimpses show us the field and the man. What were the means which Mackay employed to subdue Chinese, the conquered aborigines, and the mountain savages? The Gospel taught by word and example was his main weapon; but he felt that it was absolutely essential to inspire every convert with ideas of the necessity and privilege of testifying for his Lord, and that the leaders of the regenerated communities should be as fully educated and trained for their work as was possible. Most of this training of leaders was done as Mackay traveled with them from place to place. Beginning with A-hoa, he usually had with him from one to twenty students every day. If they were inland, a banian or clump of bamboos was the classroom; the Bible was the great textbook; specimens of every sort gathered by the students — geological, botanical, zoölogical — were auxiliary volumes which proved the power and wisdom and glory of God. If the university happened to be by the seashore, its students were happy schoolboys, diving in the waves to bring up rare specimens, feeding on oysters opened with a nail, and fishing with a missionary Walton as their Mentor. This study-play lasted until four o'clock, after which time they put to prac-

tical use their training in debate and public address and personal dealing with inquirers, either in some near-by chapel, or at the homes visited. No wonder that with such an enthusiastic preceptor, always sharing their life with them, these young men became efficient workers.

So deeply interested did the people of Oxford, Mackay's native county, become, that they raised money to establish a college bearing the Canadian county's name. That institution, with its botanical garden, lawn, and its museum, both stocked largely by the students, became a center of light and learning to all North Formosa. Mackay addressed the students from one to five times daily, they taking copious notes. Western sciences, history, theology of a biblical sort, and homiletics practically applied, were all illuminated by a born teacher brimming with enthusiasm. And Mackay was literally an educator, a drawer-out of those who soon caught the spirit of their master and responded splendidly to his questions and suggestions. Always the Bible, the Shorter Catechism, and the hymn-book were freely employed, while prayer was the heavenly diapason which ran through the entire college life. Nor were the advantages of education confined to men alone. Side by side with Oxford College, and with proportionate provision for efficient work, was the Girls' School, in which future wives of leaders and useful Bible women were

*Oxford
College.*

taught reading, writing, singing, Bible history and geography, the Scripture catechisms, etc. In the evening these young women gathered in the college hall to listen, and to some extent to participate in those matchless programs of Mackay's, a sort of Formosan Chautauqua and Welsh or Scotch catechising combined.

*Doctor and
Dentist.*

Medicine and dentistry were invaluable adjuncts in Mackay's initial work, especially among the savages. Probably no medical missionary has extracted so many teeth as did he. His first tooth, pried out of a soldier's jaw with a bit of hard wood in 1873, was followed during the next twenty years by over twenty thousand others, while his students pulled nearly half as many more. It is surprising to note how many persons became Christians because of cures in hospital or dispensary; and once and again these and other ex-patients came to his relief in the midst of perils where a friend was greatly needed.

*Mackay's
Family.*

Only incidental mention has been made of Mackay's family. Further reference to the matter is called for, since his views on the subject are partly the secret of his phenomenal success, as well as the occasion of some criticism. An early Dutch missionary to Formosa, Rev. G. Candidius, had advocated the policy of marrying native women. While this historic argument did not decide Mackay's course, some

of the reasons behind it had weight with him. Formosan women are a strategic portion of the community, as being more religiously inclined than the men, and as having in their care the children of the community, not to speak of their influence over their husbands. It is evident that women can best teach their own sisters; while if a man attempts to do the work, rumors may arise which would blight his reputation. Unfortunately, the climate of the island is very unhealthful, and Mackay felt that it was not wise to ask Occidental women to come to a land of death. Moreover, even if they could live there in comparative health, they could never understand the language or the people as do native women. These were some of the reasons why Mackay decided to marry a most estimable Chinese lady; and the result shows that from the standpoint of effective service, as well as from that of family felicity, the experiment was successful, unfortunate as it might be in the majority of cases. His wife was able to accompany him, and she accomplished what no white woman could have done, while his children inherited the characteristics of the two most virile races of the world.

Nothing has been said of Mackay's colleagues, *His* and little need be recorded of their services. *Colleagues.* From 1875 onward he usually had a single co-worker at a time; but scarcely would he get

into the harness, when his own ill health or that of his wife would compel withdrawal. However helpful they were, Mackay was always the prominent figure, and the native assistants trained by him were the pillars of the native Church. His example and precedents made the work of his successors comparatively easy, and for years to come his personality will mark the mission.

Furloughs. Twice Mackay visited the home-land, and each time the Canadian churches were stirred by the apostolic zeal of the tamer of human beasts, their St. Paul who had been in deaths oft. The presence of his Chinese wife and his children, as well as of a native assistant, were added stimuli that created deep interest in far Formosa. Perhaps no man in Canada has done so much to awaken missionary enthusiasm and to impart strong convictions as did this little black-bearded man of Zorra. A divine daring, Pentecostal power, which God had imparted to him to such an extent that in one revival in eastern Formosa Mackay saw more than two thousand idolaters forsake their deities and devote their temples to God's service, and an eloquence which, clothed in poetical prose and biblical phrase, swayed vast audiences, made Mackay Canada's typical missionary hero.

Japanese Occupation. Japan's war with China in 1895-96 and the consequent Japanese occupation of the island resulted in a second testing of the Formosan

Church. Because of Chinese misrepresentation, many Christians suffered martyrdom, some seven hundred members being lost by death and removal. Dr. Mackay was in Canada during most of this period, his colleague, Mr. Gauld, being in charge of the mission. The introduction of the Japanese language into schools and the new Government's stringent medical regulations temporarily closed both college and hospital; but, on the whole, the work of missions was the gainer by this fiery trial. The Japanese had a greater appreciation of Christianity than the Chinese, while the latter transferred their dislike for Occidentals to their new Oriental masters, thus making the missionaries and their cause more acceptable than they had previously been.

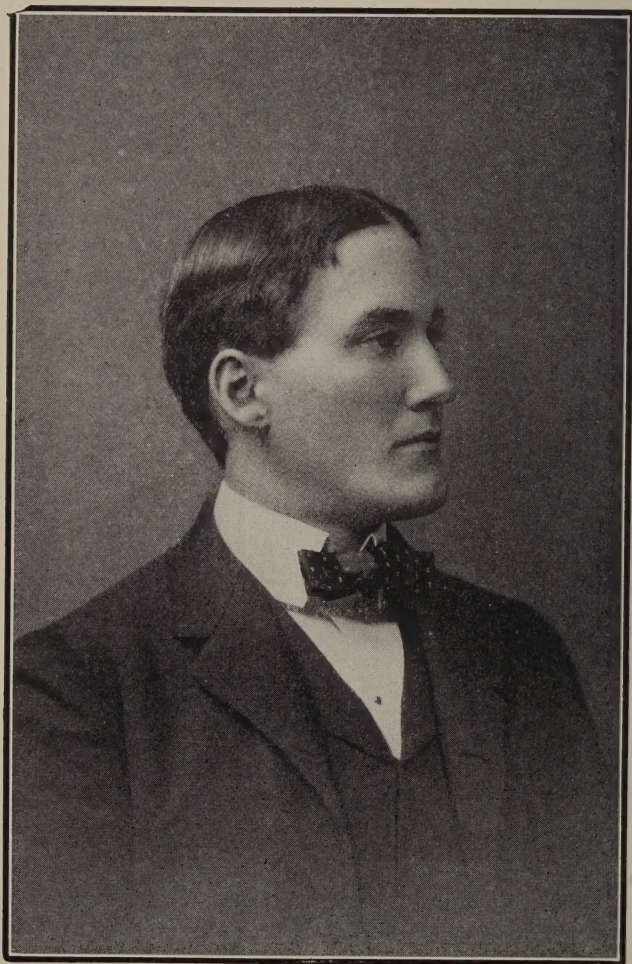
Engaged in the work of restoration and in making those modifications necessitated by the new order introduced by Japan, Mackay's last years were spent. In September, 1900, he went to Hongkong for the treatment of what was supposed to be ulceration of the throat. Though there was relief for a time, the disease developed, and on June 2, 1901, the hero of the Beautiful Isle passed through the gates into the city of supernal beauty. Very appropriately he died in the work, even though it was in delirium that he rose in the night and went to the College, where he sat in his chair and con- *The End.*

ducted an imaginary examination. The news of his departure brought to the native Christians an unaffected sorrow which was pathetic, while, flashed beneath the ocean by the lightning, it struck something akin to consternation into the Church which had commissioned him and which he so dearly loved. His last message to them was the pæan of ultimate victory : "Will Formosa be won for Christ? No matter what may come in the way, the final victory is as sure as the existence of God. With that thought firmly fixed, there will be but one shout, 'And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen, and Amen.'"

*A Missionary
Ideal*

Mackay's example was also a most valuable legacy. So anxious to increase the range of his knowledge that he burned the midnight oil, often catching only three hours of sleep; so desirous of seeing his work advance along all lines that, "while superintending the work of two hundred men employed in the erection of churches, he dispensed medicines to hundreds, preached daily, taught the students at night, and in the three months traveled 1,600 miles on foot," besides repairing two other chapels and opening a new station; so childlike in his faith that the Bible was the indubitable revelation of God and Jesus a yoke-fellow always at his side; so tender that the martyrdom or

suffering of his people moved him to indignation or to a sympathy like that of a loving mother; so Paulike that his theology might have been learned from the great apostle's lips, while the rapid increase of native churches was not excelled in Greece or Asia Minor;—such a man was the exemplar for his later Canadian followers, and an illustration of what God will enable those to do who fully consecrate themselves to His service in His neglected harvest-fields.



REV. HORACE TRACY PITKIN.

PRINCELY MARTYRS OF CHINA'S SPIRITUAL RENAISSANCE

CROWNED DURING THE BOXER UPRISING IN CHINA
IN THE YEAR 1900

AN EXTRACT FROM THE MISSIONARY COMMISSION

"And brother shall deliver up brother to death, and the father his child : and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come."—St. Matthew 10 : 21-23.

THE AGONY, — "NOT MY WILL, BUT THINE, BE DONE"

"Women received their dead by a resurrection : and others were tortured, not accepting their deliverance, that they might obtain a better resurrection : and others had trials of mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, they were tempted, they were slain with the sword : they went about in sheepskins, in goatskins ; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth."—Hebrews 11 : 35-38.

THE CORONATION OF THE MARTYRS

"And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God ; and they serve him day and night in his temple : and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more ; neither shall the sun strike upon them, nor any heat : for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life : and God shall wipe away every tear from their eyes."—Revelation 7 : 13-17.

SOME DATES AND EVENTS IN CONNEC- TION WITH THE BOXER UPRISING OF 1900

- Jan. 17.** British Minister denounces Yü Hsien for aiding the Boxers.
- Mar. 15.** He reports Yü Hsien's appointment as Shansi's Governor.
- May 17.** Destruction of Catholic villages and converts reported.
 - 18. Destruction of London Missionary Society's chapel.
 - 29. Railway between Peking and Tientsin torn up.
 - 31. Legation guards reach Peking.
- June 7.** Imperial decree justifying action of the Boxers.
 - 8. Massacre of T'ung Chow Christians.
 - 10. Vice-admiral Seymour and troops start for Peking.
 - 11. Chancellor of Japanese Legation in Peking murdered.
 - 15. Tientsin native city in hands of the Boxers.
 - 16. War determined upon by Grand Council ; Peking completely isolated.
 - 17. Taku forts taken.
 - 20. German Minister murdered ; siege of legation begins.
 - 26. Yang-tzü Viceroy's promise protection to foreigners.
 - 28. Imperial decree praises Boxers and orders their support.
 - 30. Tientsin native city captured by Allies ; Presbyterians of Pao-tung Fu burned.
- July 1.** American Board and China Inland missionaries slain at Pao-tung Fu.
 - 2. Imperial edict ordering expulsion of foreigners and persecution of native Christians.
 - 9. Great massacre of missionaries at T'ai-yüan Fu.
- Aug. 2.** Edict issued disclaiming responsibility of missionaries and merchants for the war.
 - 14. Allies enter Peking and relieve legationers and missionaries.

VI

PRINCELY MARTYRS OF CHINA'S SPIRITUAL RENAISSANCE

THE closing year of the most remarkable century in history saw no event that began to compare in painful interest and in international significance with the Boxer Uprising in China, with its awful sufferings and aftermath. So far as Christianity is concerned, the persecution and martyrdoms witnessed during that year are hardly exceeded by the record of any twelve months of the nineteen Christian centuries. As "the curse that is causeless lighteth not," and as the present status of Chinese missionaries and their converts can not be fully appreciated without a knowledge of conditions leading to the sanguinary uprising, some of these will be indicated. *The Year 1900.*

Those of the people who were most active in the Boxer cause were actuated by an industrial grievance. China's dense populations and the consequent intense competition make it im- *Causes of the Boxer Uprising.*

possible to introduce the manufactured products of the West, its labor-saving machines, its applications of steam and electricity to manufacture and transportation, without threatening the existence of millions of persons who can not but be affected thereby. Thus the tearing up of the railway in the summer of 1900 was largely due to boatmen and carters of T'ung Chow, who had been deprived of the means of livelihood through the Peking-Tientsin railway. The encroachment of foreign powers had the same effect upon the Chinese government that manufactured goods and improved means of communication exerted upon the common people. Great Britain had long ago gained a foothold at Hongkong, and shortly before Japan had taken possession of Formosa, Russia of Port Arthur, Germany of Kiao-chow, and Great Britain of Wei-hai-wei, while France was clamoring for a large slice of southern China, and even Italy wanted San-mên Bay. England's relation to the great Yang-tzŭ valley and America's open-door policy also looked like a very real possession of Chinese assets. Apparently, China would soon lose everything, and now was the time to take a stand against unrighteous aggression, especially as Western syndicates were harpies who sheltered themselves under Occidental patronage and battered on concessions extorted by the consuls and ministers of their nations. The

new reform movement within the Empire itself and the chronic unrest under a foreign dynasty added to the troubles of the Throne. The Manchu rulers seemed doomed if reformers, aided and abetted by the foreign press of the Empire, which did not scruple to print treasonable utterances, were not speedily repressed. As their common hatred of foreign encroachment was a point upon which the Chinese people, their Manchu rulers, and most of the reformers could unite, now was the hour for concerted and decisive action. Religion was more a pretense than a reality in the movement; yet it served an excellent purpose under the guidance of Buddhist priests, while Taoist teachings for centuries had caused many of the people to believe such impossible stories as the Boxers made their stock in trade, — the invulnerability of their followers to bullets of the enemy, the assistance of maidens riding in the air and of hosts of demon and spirit auxiliaries, and other equally baseless assertions.

Unthinking and hostile writers have blamed the missionaries for this cataclysm of woes. It is undoubtedly true that they had something to do with the outbreak. The Catholics, especially after March 15, 1899, when they secured the edict granting official rank to every order of their hierarchy, were more than ever active in rendering their converts aid in lawsuits. This

*Missions and
Boxerism.*

only increased the friction between officials and Catholics, particularly as it encouraged many lawless men to feign conversion in order to promote their wicked schemes. As the Protestant missionaries refused to avail themselves of the same right to official rank that the Roman Church had extorted from the government, it placed them at a disadvantage in some respects; and friction between their Christians and Catholic converts became more serious. All disturbances among converts were indiscriminately spoken of as due to our religion, so that the Protestants suffered from the evils of Catholic wrong-doing. Moreover, Protestants took stronger grounds than the Romanists against the evils of ancestral worship; and in the matter of contributing to theatrical exhibitions and idolatrous ceremonies they were more conscientious, thus provoking the ill will of their neighbors. Then the inevitable antagonism between a religion that is from above and systems that are merely human entered into the field, and light and darkness were pitted against each other. While these are facts that must be acknowledged, it is wrong to say that Christianity is responsible for the Boxer outbreak. The movement was directed against everything foreign, and the chief sin of the Christian was that he was a professor of a foreign religion and a friend of foreigners. A hundred merchants in the far interior would have

been as ruthlessly slain as were the same number of missionaries. The reason why the latter were practically the only ones massacred was that they alone had the right by treaty to reside in the interior, and both missionaries and merchants on the coast and in the ports were protected by Western arms.

Providentially, the martyrdoms of 1900 did not extend throughout the Empire. The missionaries and their children who suffered death met their fate in the following provinces: in Shantung, 1; in Chekiang, 11; in Chihli, 17; in Shansi and over the Mongolian border, 159. The imperial province of Chihli — which means “Direct Rule,” as it is the one in which the Emperor lives and hence rules with greatest strictness — permitted to be slain in its capital, Pao-ting Fu, eleven adult missionaries and four children; while at the capital of Shansi, T'ai-yüan Fu, forty-five missionaries and their children, including twelve Catholics, were put to death in front of the governor's yamên. That some eighty-four per cent of the missionaries massacred suffered in this province is due to the fact that Governor Yü Hsien had been the official indorser and abettor of the Boxers. The central and southern provinces were saved from the sin of slaying missionaries largely because of the facts that three of the most powerful viceroys entered into an agreement that order should be pre-

*Chinese
Akeldamas.*

served, if foreigners granted certain favoring conditions, and that, being farther from the source of authority, they could more easily deviate from the letter of decrees, while their more intimate knowledge of foreign nations enabled them better to deal with such complications.

The Persecutors. Though the Empress Dowager and the Court were at the head of the general movement against the foreigners, the immediate agents were almost always the Boxers themselves. This body, known as I Ho Ch'üan,—“Righteous Harmony Fists,”—was largely made up of young men, and even boys, who went through certain exercises and submitted to a crude sort of hypnotism, many of them in the belief that they were thereby made invulnerable, and became allies of demons and deities of earth and heaven. The activity and rapid spread of these bands, armed with great swords and glorying in blood, were increased by the long-continued drought. “Repeated fasts were proclaimed; sacrifices were made at all the famous temples and shrines; live frogs were buried at the various springs; the south gate of the cities were closed; but all in vain.” The iterated suggestion that the impending famine was due to the “foreign devils” would have been sufficient to fire the train and precipitate the inevitable explosion, even if there had been no supposedly inspired placards to inflame the frenzied Boxers.

How greatly these moved the people may be judged by extracts from a single one: "In a certain street in Peking some worshipers of the I Ho Ch'üan at midnight saw a spirit descend in their midst. The spirit was silent for a long time, and all the congregation fell upon their knees and prayed. Then a terrible voice was heard, saying :

*A Boxer
Placard.*

"I am none other than the Great Yü Ti [God of the unseen world] come down to you in person. Well knowing that ye are all of devout mind, I have just now descended to make known to you that these are times of trouble in the world, and that it is impossible to set aside the decrees of fate. Disturbances are to be dreaded from the foreign devils; everywhere they are starting missions, erecting telegraphs, and building railways; they do not believe in the sacred doctrine, and they speak evil of the gods. Their sins are numberless as the hairs of the head. Therefore am I wroth, and my thunders have pealed forth. By night and by day have I thought of these things. Should I command my generals to come down to earth, even they would not have strength to change the course of fate. For this reason I have given forth my decree that I shall descend to earth at the head of all the saints and spirits; and that wherever the I Ho Ch'üan are gathered together, there shall the gods be in the midst of

them. I have also to make known to all the righteous in the three worlds that they must be of one mind and all practice the cult of the I Ho Ch'üan, that so the wrath of heaven may be appeased.

“‘So soon as the practice of the I Ho Ch'üan has been brought to perfection, — wait for three times three or nine times nine, nine times nine or three times three, — then shall the devils meet their doom. The will of heaven is that the telegraph wires be first cut, then the railways torn up, and then shall the foreign devils be decapitated. In that day shall the hour of their calamities come. The time for rain to fall is yet afar off, and all on account of the devils.

“‘I hereby make known these commands to all you righteous folk, that ye may strive with one accord to exterminate all foreign devils, and so turn aside the wrath of heaven. This shall be accounted unto you for well doing; and on the day when it is done, the wind and rain shall be according to your desire. Therefore I expressly command you to make this known in every place.’”

The T'ai-yüan Martyrs. It is manifestly impossible to sketch fully the sufferings of martyrs, both Chinese and foreign. The largest number of missionaries suffered martyrdom in the capital of Shansi, T'ai-yüan Fu, and of that scene a Baptist convert's account, in “China in Convulsion,” gives a graphic picture.

"The first to be led forth was Mr. Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers knelt down without saying a word, and his head was struck off by one blow of the executioner's knife. He was quickly followed by Mr. Hoddle and Mr. Beynon, Drs. Lovitt and Wilson, each of whom was beheaded by one blow of the executioner. Then the Governor, Yü Hsien, grew impatient and told his body-guard, all of whom carried heavy swords with long handles, to help kill the others. Mr. Stokes, Mr. Simpson, and Mr. Whitehouse were next killed, the last by one blow only, the other two by several.

"When the men were finished the ladies were taken. Mrs. Farthing had hold of the hands of her children, who clung to her ; but the soldiers parted them and with one blow beheaded their mother. The executioner beheaded all the children and did it skillfully, needing but one blow ; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles, and held the hand of her little boy even when she was killed. She spoke to the people, saying, 'We all came to China to bring you the good news of the salvation by Jesus Christ ; we have done you no harm, only good ; why do you treat us so ?' A soldier took off her spectacles before beheading her, which needed two blows.

*Women and
Children.*

*Catholic
Deaths.*

“When the Protestants had been killed, the Roman Catholics were led forward. The bishop, an old man with a long white beard, asked the Governor why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death.

*The Pigott
Family.*

“Then Mr. Pigott and his party were led from the district jail, which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son even when she was beheaded, and he was killed immediately after her. The ladies and two girls were also quickly killed.

Summary.

“On that day forty-five foreigners were beheaded in all,—thirty-three Protestants and twelve Roman Catholics. A number of native Christians were killed also. The bodies of all were left where they fell till the next morning, as it was evening before the work was finished. During the night they had been stripped of their clothing, rings, and watches. The next day they were removed to a place inside the great south gate, except some of the heads,

which were placed in cages on the gates of the city wall. All were surprised at the firmness and quietness of the foreigners, none of whom, except two or three of the children, cried or made any noise." One of these boys, Wellesley Pigott, had said before returning from England to China two years before, "You can't be martyrs in England, but my father and mother and I might be martyrs in China."

Far harder to bear than the brief moment of suffering which befell the martyrs of T'ai-yüan were the prolonged agonies and anxieties of many missionaries who escaped. Another extract from the volume just quoted will abundantly prove this statement: "The stories of the tragedies connected with those who at last escaped from their tormentors, yet so as by fire, are among the most touching memorials of the Christian Church in any age. Men, women, and children were besieged in their own dwellings, and when these had been fired, were speared and stabbed as they endeavored to escape, or were thrust back into the flames. They were driven forth from their homes as outcasts unfit to live, robbed of their scanty possessions at every turn, until, in the blistering heats of June, July, and August, they were bareheaded, barefooted, and in many cases possessed of only the clothing upon their bodies. In repeated instances ladies were left but a single garment,

*Living
Martyrdom.*

and on more than one occasion a missionary was deprived of every stitch of clothing, standing naked upon the streets of the most inhospitable villages of Shansi. One Catholic priest escaped only by being carried a long distance in a coffin.

Hunted. "They were continually not only under that observation without sympathy, which Mrs. Browning calls torture, but were everywhere, for days and weeks in succession, confronted by mobs, chased from villages into mountains and swamps, obliged to take refuge in abandoned huts, in graveyards, and often in caves of the earth. They were hunted by armed bands like wild beasts, and when caught were beaten, dragged on the ground,—one of the ladies was purposely run over by a cart to kill her,—were tied hand and foot and carried to Boxer altars, that it might be decided by the spirits when, where, and how they should be murdered. Sometimes they were saved because the villagers were afraid to have them killed in their village, sometimes by a timely fall of rain, and again by the instinctive pity of Chinese for the suffering children and the agony of their mothers.

Light in Gloom. "Repeated efforts were made to poison them ; they were often almost starved, and compelled to subsist on roots and leaves. Some of them were delirious from uncared-for wounds, and all were subjected to the continued nervous strain

of incessant alarms by day and by night. They were the victims of repeated and deliberate treachery on the part of officials, soldiers, and professed guides. Yet amid the almost all-pervading gloom some act of human kindness would lighten their sky. Some officials were most friendly, and would have been still more so had they dared." Surely such experiences go to prove that the heroes of the eleventh chapter of Hebrews have their successors in our own time.

Before describing in fuller detail individual cases of missionary martyrdom, some account must be given of a few of the noble lives, out of an aggregate of some tens of thousands, which were gladly offered unto God by the Chinese Church. Even children did not shrink from the awful pains of cruel deaths. Thus two boys, aged thirteen and fourteen, were making their escape from T'ung Chow, near Peking, when the Boxers seized them and began their examination. The boys boldly confessed that they were of the Jesus Church, and when their captors were about to bind them and carry them to the place of execution, they said: "You need not bind us. We will not try to get away. Every step we take to your altar is one step nearer heaven." And soon they joined the blood-bought throng above. A little fellow of ten, belonging to a Christian family

*Chinese
Child
Martyrs.*

in the K'ai P'ing circuit and baptized in infancy, was caught, and asked if he were a Christian. Answering in the affirmative, he was again asked if he would forsake Jesus. He boldly refused and was immediately cut down.

Two School Teachers. The young women of the Church, instead of being less courageous than older women and men, were often the bravest confessors, as witness these two cases of former students at the Peking Girls' High-school. Hsü Hui-fang had been teaching for some years at Tsun-hua, but when the trouble began she was in Peking. Her friends tried to persuade her not to risk returning to the post, but her reply was, "Miss Croucher has made me responsible for the girls, and I must go." The Boxers soon came to Tsun-hua and carried the girls away as prisoners. They were finally liberated and Miss Hsü was taken by a Christian to the mountains. Here the Boxers followed her and shot her in the face. It was not a fatal wound, and she returned to the plain for food, where she was twice caught, and offered life and wealth, either as the concubine of a high official or as the second wife of a wealthy farmer. Through thirty days of dreadful trial she refused all their offers and persisted in clinging to her faith. She was finally carried to a neighboring city, and an attempt to behead her was made; but

the executioner's sword broke in twain on her neck, whereupon the rabble rushed upon her, piercing her with spears, after which she was sliced and burned.

Another woman teacher in the same city, *Liu Wên-lan*, named Liu Wên-lan, was captured with seventeen of the school girls and others. "As they were being led to a place of execution, she reminded them how the Master was persecuted and killed and afterwards ascended into heaven; how the disciples one after another had met death because of their faith, and she continued, 'Though we are not worthy to die for Him, we are ready and willing to do so and will depend upon His grace to save us.'" A young man, formerly a student at the Peking University, whose faith had grown cold, was with them, and she exhorted him in English to repent and prepare for death. So angered were the Boxers by her zeal that they threatened to kill her at once. At her desire they waited long enough for her to testify to the people of her Christian faith; and then she said, after covering her head with a handkerchief, "We shall soon be in heaven; kill me now." Her fearless death nerved her companions for the coming trial.

Shortly before the outbreak, a marvelous *Men* revival swept over the region about to suffer *Students* most. The power of the Holy Spirit was

especially manifest in the College of the American Board at T'ung Chow and in the Peking University of the Methodists, thus preparing the students and Christians for the fearful persecutions soon to come. Tou Lien-ming, a senior in the Peking University, was especially moved during those days of blessing, and when the Boxers caught him at his distant home, he was ordered to burn incense and knock his head on the ground before the idols. Refusing, the mob cried out, "He is a devil of the second class." Denying the charge, they asked, "What are you then?" Straightening himself to his full height, he calmly replied, "I am a Christian;" and then, in answer to questions, he explained what it meant to be a follower of Jesus. The mob desired to kill him on the spot, but others said, "No, no, not here; it is not proper to kill him in front of the temple. Take him to the street which has been set apart for the slaughter of devils." This gave him a further opportunity to explain Christianity and to exhort them to accept it. Many of his hearers were so pricked at heart that they desired to save him, but it was impossible. As they were about to give him the death-blow, he said, "Though you kill our bodies, you can not kill our souls; hereafter we will live forever." And then they hacked him to pieces. His death made a profound impression, not only on the crowd of witnesses, but

also upon his fellow-students, who, when the story was told them, said, "Think what a glory it was to die like a man, bearing witness to Christ, rather than to be killed like a dog in the street. We would all be glad, if our death could be like that of Tou Lien-ming."

Another member of the same class, named *Wang Chih-shen*, was similarly anointed for his burial by the Spirit of God during the revival. Professor Headland thus writes of his martyrdom: "A few days before the outbreak at the close of the college year, he went to his home two hundred miles distant from Peking. When the storm approached he was urged by all his friends to escape, as he was a marked man; but he refused to desert his family. He was taken by the Boxers and was offered the choice of recantation or death. To make it easier for him to deny his Master, it was proposed by the village elders that some of his friends be allowed to worship the idols in his stead, in which case they could secure his release. 'No,' said he, 'I will neither burn incense to idols myself, nor allow any one to do it for me; not to mention the fact that it would be denying my Lord, I should never dare to look my teachers in the face again.' He then exhorted his persecutors to personal repentance and an acceptance of Christianity. They ordered him to cease his preaching, which he refused to do, whereupon they cut off his lips to stop his

exhortations." His tongue was next cut out, and after his limbs had been severed from his body it was hacked to pieces.

Li Shu-Chih. Men in every walk of life were equally faithful. Thus a Christian named Li, living at Yung-p'ing Fu, was caught by his persecutors and tried in the English Methodist chapel in that city. He boldly confessed Christ, and though given many opportunities to recant, he refused to do so. He was beaten with five hundred stripes, — a punishment far harder to bear than many deaths, — when he was thrown into the city prison. After some two months of awful sufferings, he died in the hope of the Gospel.

The Youth Wang. A young Chinese of seventeen was a very earnest member of the same mission. So bravely did he resist all temptation to recant, that his captors chopped his body in pieces, nailed them to the wall, and then offered them for sale at about three hundred dollars per piece.

A Druggist. Professor Headland tells the story of a druggist, named Liu, who, after his conversion, became a most useful chapel-keeper. "He was taken by the Boxers and led to the temple of Yü Huang, their headquarters, where he was bound to a stake. All the way to the temple and after he was bound, he continued to exhort them, when, angered by his exhortations or condemned by their own consciences, one slapped him in the face. Still he ceased not, until a

brute, exclaiming 'You still preach, do you?' slit his mouth from ear to ear. Even this did not silence him; and they finally cut out his tongue, smoked him with incense, and cut off his hands and feet. Even while he was dying, we are told, his face wore a look of happiness and peace, so much so as to cause the Boxers to wonder and remark, and their only way of accounting for it was, 'He has eaten the medicine of the foreigner until he does not fear to die.'"

The triumphant deaths of women will be an *Mrs. Wu.* example to their sisters in China for all time. Mrs. Wu was a whole-souled Christian Bible woman who was early captured. Taken to a temple and bound to a pillar, they beat her across the breast, but no cry was uttered. As she refused to sacrifice lighted incense to the idols, a bunch of these sticks was held to her face until the flesh was burned off. Then as the Boxers were especially incensed against those who, in accordance with the beneficent teachings of Christianity, had, like Mrs. Wu, unbound their feet, they first cut off her feet and hands and hung them to a tree. As she still continued to praise God, they beheaded her and then hacked her body to pieces.

Mêng, Latinized with the characters *fu-tszü* *Mencius's*
— philosopher — into Mencius, is the Plato to *Descendant.*
Confucius, who has been compared with the
Greek Socrates. A direct descendant of this

honored sage was Mêng Ch'ang-ch'un, the first ordained native pastor of the American Board. Just before the final outburst, he was at the annual meeting of the mission at T'ung Chow, when news came that the railroad had been destroyed and communication with his station at Pao-ting Fu had been cut off. It would have been easy for him to remain and flee a few days later to Peking, thus preserving his life, as did so many other Christians in the siege of the legations. But he remembered Mr. Pitkin, whom he had left with the ladies of his mission, and he bravely faced certain death, that he might be with them to the inevitable end. He accordingly walked back some four days' journey through the Boxer hordes. Arrived at the city, he went about the work of the station, preaching as usual and sending the church members away to places of safety. Mêng himself would not flee; but he and a few of the preachers and Bible women deliberately stayed at their posts, saying, "Our missionaries have remained with us; we will stand by them, and live or die together." He finally sent his fifteen-year son away, but only after the boy's determination to die with his father had been changed by the consideration that if he were killed there would be no one of his family left to preach and testify for Jesus. On Friday, June 29, the father was seized by the Boxers and carried to their altar,



PASTOR MENG, A MARTYR OF PAO TING FU.

where he was beheaded. Like a gross criminal's, his head was exposed, while the body was buried in a ditch back of the temple. In December, the body was disinterred, the bound hands released, and the severed head replaced for burial.

"Nine months later to a day," writes Dr. *Mêng's Funeral.* Smith, "a great memorial service for the martyred missionaries and Christians was held at Pao-ting Fu, attended by the chief officials of the city and witnessed by thousands of silent spectators. In the stately funeral procession were banners and flags, embroidered catafalques, native musicians, a long line of carts filled with mourning friends, and ahead of all, above thirty memorial banners, more than half of which were to the memory of this noble man. They were no empty show, but gave the last true estimate of the best men of the city, officials and merchants, guilds and citizens, of the life and character that had been lived in their midst."

The foreign martyrs of the Presbyterian *The Presbyterian Holocaust.* Church all met their fate at Pao-ting Fu. The roll includes the names of Dr. George Yardley Taylor, Dr. and Mrs. C. Van Rensselaer Hodge, Rev. and Mrs. Frank Edson Simcox, and their three children. From the conflicting testimony of many witnesses, their associate, Rev. J. Walter Lowrie, sent home later the brief story of their coronation: "On Saturday afternoon, June 30,

a company of about twenty Boxers, accompanied by a large crowd of other city ruffians, attacked the west gate of the city mission compound and set fire to it, following it up by setting fire to the hospital and Mr. Miller's dwelling. They set fire to the east gate of the compound, and after looting Mrs. Lowrie's house burnt it also. Dr. and Mrs. Hodge and Dr. Taylor * repaired to the house of Mr. Simcox, where the little babe in its mother's arms was the helpless center around which all naturally gathered. The demon crowd were held off by the discharging of firearms, by which a few of their number were slain. The foreigners possessed only one rifle, a fowling-piece, and one or two revolvers. Stories differ as to the details of the very last moment of the attack. The Christians in the compound were soon killed, none surviving to tell the sad tale. The most probable account is that of a coolie of Mr. Simcox, who says that he stood on a grave-mound some distance away and saw the house of Mr. Simcox finally enveloped in flames, and through the smoke and flames in the upper story the fond father was seen pacing the floor, leading the two boys by

* A later story, and apparently the correct one, states that Dr. Taylor did not join the others, but from the Lowrie house showed the Boxers his gun and told them of the harm it could do. Unable to check them, and unwilling to shoot, he threw the weapon into the fire and was himself consumed by the flames. This is more in accord with the saintly physician's life.

the hand. Soon after they disappeared from view. . . . The dear ones passed up to their home on high in the fire and did not fall into the hands of the Boxers. This was a merciful mitigation of their sufferings and our sorrow, for which we thank the Heavenly Father. Their remains did not receive a proper burial, being very much charred and disfigured by the fire. After much searching and inquiry, we have not been able to recover them. But God will bring them all in glorified body at His own great day." The last letters from these beleaguered saints show a calm resignation that is truly remarkable. Mrs. Simcox took her two little boys aside daily and knelt with them in special prayer to God, to prepare them for the hour of fiery trial. Their father's last sermon to the native Christians, preached six days before the end, was from the text, "We are pilgrims and strangers in the earth."

Fuller particulars are obtainable concerning the group of three missionaries who were slain the following day, Sunday, July 1, at the Congregational compound in Pao-ting Fu's south suburb. The son of wealthy parents, Horace Pitkin, the only male member of the group, was reared and educated under conditions which would seem ill-fitted to make him a hero. While a student at Yale University, he heard the message of the Student Volunteer Move-

*Horace Tracy
Pitkin.*

ment for Foreign Missions, deeply pondered the call, and enrolled himself as a volunteer for foreign fields. His life in college was a perpetual evidence of the power of a great idea ; and soon after his graduation he and two friends became a trio who did a most important work in agitating for the foreign mission cause, both as secretaries of the Movement and in the organization of young people of the churches. When the time came for Pitkin to go to the field, he and his wife journeyed thither via the Levant, India, and South China, that they might personally investigate other mission lands and methods. Language study had occupied most of his time, so that when the Boxer troubles began he was only fairly launched upon his life's work, with promise of becoming a strong practical and spiritual power.

His Associates. At this time the only members of his mission at Pao-ting Fu were himself and the Misses Morrill and Gould. The latter was a Mt. Holyoke graduate of high standing, while Miss Morrill had behind her theoretical and practical training as a teacher. When the troubles began, the ladies did not think that they would develop into anything serious, and hence they refused to leave the field when it would have been possible to do so. Their sense of duty was very strong, and their love for the Chinese women and girls held them at their posts. Mrs. Pitkin and her

little boy had been obliged to return to America that spring; and had it not been that the ladies felt so strongly their duty to remain, her husband would have followed his own feelings of prudence and would have withdrawn before it had become too late.

The story of the massacre of their Presbyterian friends in the north suburb came to the trio when their hearts were overborne with grief for the death the day before of their noble friend Mêng. There evidently were only a few hours between them and the arduous path of martyrdom. Pitkin spent that last night in quiet preparation for the end. Again we must rely upon the report sent to Mrs. Pitkin by the St. John of North China, Rev. J. W. Lowrie: "That evening Mr. Pitkin wrote three letters, one to you, one to the foreign soldiers who might arrive, and one to the Mission. These he buried separately. The one to you he placed deep in a pit in the floor of one of the outhouses in the rear, the faithful Lao Man remaining with him and assisting him when all others had fled. They buried the communion plate in the same place, but all were dug up by the robber crowd, who dug up every conceivable spot where treasures might be hid. The other letters were dug up and lost also. . . . Paster Mêng's sister had come up from the ladies' house to ask what could be done. He prayed with her and

said, 'Nothing can be done; we must prepare for the worst.' After she had gone, he called Lao Man — good Lao Man — to him and told him there was no hope, but that he had a message to little Horace, through his mother, which he would now give to Lao Man as his last wish and words. Said he, 'Tell Horace's mother to tell my boy Horace that his father's last wish is that when he is twenty-five years of age he may come to China as a missionary.' . . . He then gave Lao Man some money and told him to save his life by escaping through the night. It was raining hard, and Lao Man then climbed the wall and fled. What your hero did that night only the Heavenly Father knows; but probably he experienced a lesser Gethsemane, where he, too, was able to look up and into the Father's face and say, 'Not my will, but thine be done.'

*The
Conquered
Conquering.* "At dawn the next morning, the rain still pouring, the rabble throng attacked the compound at both ends. Miss Morrill and Miss Gould fled up to the church building, and Mr. Pitkin, revolver in hand, went out upon the steps to intimidate the crowd. There he held them at bay for a time. Some say that he was wounded and slain there; but I think a more reliable account states that he too retreated to the church, to be with the ladies, and defended them through the windows of the church until

his ammunition was exhausted, when they leaped out of the northwest window into the schoolyard and took refuge in a small room there. Out of this they were soon taken, and there he was slain, but without prolonged suffering. In one moment he passed into the presence of the martyred Stephen's Lord. Only the past few days the Christians lifted his form from the pit where it had been placed with the bodies of nine others on that cruel day,—seven were children of the Mêng brothers and of their sister, one a Shansi pupil, and the ninth M'ng's sister herself. His hands were not bound but uplifted as if in prayer, in which position they had become rigid. Reverently the form was placed in the coffin which the Christians had neatly lined, and over it was spread a red flannel covering. Then we sang 'Precious name, O how sweet!' and 'When He cometh to make up His jewels.' I spoke to them from Jesus' words to those on his right hand, 'Inasmuch as ye have done it unto one of the least of these,' referring to his interest in the native Christian children and others. The younger Mêng led in prayer. There were no dry eyes. Even the hardened old policeman wept; but the tears of the Christians were not of those who have no hope. . . .

"Miss Morrill and Miss Gould were dragged *Virgin*
a short distance, the former by her hair, and the *Martyrs.*

latter, soon becoming powerless to walk through terror, was bound hand and foot and borne on a beam thrust between the bound hands and the body. Their clothing was not removed, as some have reported. Miss Morrill exhorted the people as she walked, and even gave a piece of silver to a poor person by the wayside. They were taken to the Boxer temple in the southeast corner of the city and there were joined later by Mr. and Mrs. Bagnall, Gladys, and Mr. Cooper [these were of the China Inland Mission], who had been treacherously arrested in the flight to the camp of Wang Chan-k'uei, the cruel colonel who has since been beheaded for his crime. In the afternoon all of them, with four or five Chinese, were led out of the city by a rope passed around the uplifted hands and thence around the neck of each of the party. Miss Gould had recovered herself and walked with the others. Little Gladys walked free by her mother's side, but was speared to death first, notwithstanding her mother's entreaties for her life. They were all slain without torture at the southeast corner of the wall, — outside the city and within the moat, — and buried there, but in so shallow a grave that their remains have been frequently disturbed and buried near by. The whole deed baffles the human heart to understand, but our King can do no wrong. As we used to sing on Sunday summer evenings at

Pei-ta-ho,—how he enjoyed those song parties! —‘Sometime, sometime we’ll understand.’ It is enough if the servant be as his master, and the disciple as his Lord.”

And what shall we more say? The time *All Martyrs.* would fail us to tell of the more than 130 Chinese members of the writer’s own church at T’ung Chow who gladly laid down their lives for their Savior. How vividly there rises before him the picture of Deacon Li, an official who reminded one of the saints of Cæsar’s household, and who so holily lived in the midst of corrupt fellow-officials, that in the final hour they did their utmost to protect him from Boxer violence! After his execution and burial the story was circulated that so zealous a Christian would rise shortly from the dead, to prevent which his body was exhumed and burned to ashes. And then his dear friend, Helper Li, in charge of the church in a town called Eternal Joy — what a story of lifelong self-sacrifice and earnest devotion to his Master the name recalls! Standing by his little flock when others had fled to places of safety, he at last was leading them to a place of refuge, when the party was overtaken and were brutally murdered. No wonder that one who had been a blessing to thousands who had never had the courage to confess Christ should have been treated with special deference after his death. He was ac-

cordingly buried much deeper than the rest, so that months later, when the martyrs were disinterred for Christian burial, his body was in a fair state of preservation. And when the long cortège of T'ung Chow martyrs wended its way to their last resting-place, Li Tê-kuei's led the van, as it did in the honorary tablets of the occasion. As for others of the glorious company of witnesses, the reader must turn for their story to such proofs of the virility of the Christian religion as are found in Broomhall's "Martyred Missionaries of the China Inland Mission," Professor Headland's "Chinese Heroes," and Miss Miner's "Two Heroes of Cathay" and "China's Book of Martyrs."

The Harvest.

If the oft-quoted saying of the early Church is true, where is the harvest from China's baptism in Christian blood? Surely much blood-steeped seed was freely sown; what are the results? The difficulties of political re-adjustment are well known, and one of the most unfortunate results of the Uprising was the manifest animus of most of the so-called Christian powers. Their soldiers had proven as lustful and almost as cruel as China's heathen warriors, and this was a damning blot on the Christian escutcheon. The negotiations which followed were further exhibitions of Occidental greed, out of which Japan, England, and the United States came with the best record, and yet not with a

wholly unsullied reputation. Had the collection of indemnities been made by an uncorrupt body of Chinese officials, little harm would have been done ; but with the prevalent venality, the necessarily heavy burden was vastly increased, and to Christianity was charged the responsibility for such evils. With these facts to contend against, it was to be expected that missions would not prosper, especially when it is remembered that the awful consequences of associating with foreigners and accepting their religion had been so dire. Yet with this incubus, so true is the old maxim that even in the provinces most affected by the outbreak there has never been such willingness to hear the Gospel, nor so prevalent a desire to learn of the missionaries. Not only are accessions to the churches unexpectedly great, but the number of inquirers and hearers is unprecedented. From an official of one of the Boards most affected the writer has just received this personal word : "In North China, where three years ago all was ruin, hundreds of new preaching-places have been opened, and larger accessions than ever are being made this year to the churches." "The blood of the martyrs IS the seed of the Church" still.

Such fruitage as this is a sufficient answer *The Real* to the Judas-like question, "To what purpose *Victory.* is this waste?" But there is a better answer: these men and women of our race and that far

larger company of unknown martyrs were victors in a very real warfare. There was, first of all, victory over the lower self. As one of the native survivors of the Shansi massacre, the only lineal descendant of China's Throneless King to enlist under the banner of Jesus, said to the students at the Lakeside Student Conference: "There is one great enemy to service for others and to the evangelization of the world. Do you ask who that enemy is? Look in the mirror; your own great enemy, the greatest enemy of the cause of Christ in the world, is yourself — your *selfish* self." This word of our modern Confucius is the truth which he has learned of Christ; and the martyrs had overcome to the uttermost that great enemy to China's evangelization. On the day when they laid down their lives, they put out of the fight another great foe of the missionary enterprise,—the assertion that all religions are practically alike, that we are not called upon to carry to China Christianity when she already has so excellent an ethical system, better adapted to her people, perhaps, than our own religion. Tens of thousands of native Christians voluntarily facing torture, outrage, death in a thousand horrid forms, in most cases because after more than two thousand years of faithful espousal of the country's native religion it had been found wanting, while in the religion and life of the hated

Nazarene they had discovered the salvation and light and joy of life, — these living and dying witnesses to the power of Jesus' love have won the case for all time to come. Confucianists had done their worst, from the Emperor upon the throne to the servant that sat behind the mill ; true Christians — learned missionaries and humble converts alike — had done their best to glorify God by triumphant deaths. And this victory also is prophetic of the final issue, so graphically set forth in Carlyle's quaint translation of Luther's Battle Hymn of the Reformation, — a hymn whose strains sounded out over the Pao-ting Fu plain at the time of the martyrs' burial.

“God's word, for all their craft and force,
One moment shall not linger,
But spite of hell shall have its course ;
'Tis written by His finger.
And though they take our life,
Goods, honor, children, wife,
Yet is their profit small ;
These things shall vanish all ;
The city of God remaineth.”

The voice of our brethren's blood crieth unto us from the ground. Morrison was a prisoner with a chain reaching from Canton to Macao ; yet he lived his prison life heroically, and he has proved to us what a consecrated man can do with a life hidden with Christ in God. Dr. Mackenzie was not a brilliant man, but he so

*The
Challenge.*

related himself to God through the communion of prayer and the Word, that God made him the savor of life unto life to officials and common people alike. Gilmour lived his lonely years amid Mongol tents and saw apparent defeat so far as statistics were concerned ; but he served his generation according to the will of God and fell asleep, while others awoke to build on his foundation, or to reap where he had sown. Nevius lived a quiet life among his books and fruits and flowers ; he went in and out among groups of simple-minded peasants, and fulfilled the duty of the parson according to Chaucer :

“But Cristes lore and his apostles twelve,
He taughte, but first he folwede it himselve.”

The eagle-eyed scientist, educator, and Christian, Formosa's Mackay, faced farmer, tradesman, and head-hunter with patience and fortitude ; and many souls were his hire. And the noble company of martyrs watered China's soil with their life's blood. Yet “these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.” Every Christian man and woman may well ask the momentous question, “To what purpose is this waste ?” The gates are wide open ; the pioneering stage is past ; “the harvest truly is

plenteous ; but the laborers are few," and the ascended Savior is still moved with compassion because the multitudes are distressed and scattered, as sheep not having a shepherd ; yet we wait passively for some one else to enter into this rich heritage, instead of joyfully looking into the face of our Redeemer with the glad words of commitment on our lips, "Here am I, send me."

APPENDIX A.

BIBLIOGRAPHY.

THE volumes which are recommended for use in connection with this text-book should be owned by the class so far as this is possible. When it is impracticable, they should be secured from the public library, from the homes of the class members, or from the library of the pastor or some friend of missions. The brevity of the text-book makes it essential that additional readings be assigned in connection with each study. The order of the works given is that of their practical value or accessibility, placing the most desirable first. Most of the volumes mentioned can be obtained from the publishers of this book.

ROBERT MORRISON.

Townsend, W. J. Robert Morrison, the Pioneer of Chinese Missions. (75 cents.)

Morrison, Mrs. R. Memoirs of the Life and Labours of Robert Morrison. 2 vols.

Maccracken and Piper. Lives of the Leaders of Our Church Universal, pages 819-837.

Milne, W. Retrospect of the First Ten Years of the China Mission.

JOHN KENNETH MACKENZIE.

Bryson, M. I. John Kenneth Mackenzie, Medical Missionary to China. (\$1.50.)

- Beach, H. P.* Knights of [the Labarum, Chapters V., VI.
(Paper, 25 cents.)
- Creegan and Goodnow.* Great Missionaries of the Church.

JAMES GILMOUR.

- Lovett, R.* James Gilmour of Mongolia. (\$1.75.)
- Gilmour, J.* Among the Mongols. (\$1.25.)
- Bryson, M. I.* The Story of James Gilmour, and the Mongol Mission. (50 cents.)
- Lovett, R.* James Gilmour and His Boys. (\$1.25.)
- Gilmour, J.* More about the Mongols. (\$2.00.)
- Thompson, A. C., and others.* Modern Apostles of Missionary Byways, Chapter IV. (40 cents.)

JOHN LIVINGSTON NEVIUS.

- Nevius, H. S. C.* The Life of John Livingston Nevius. (\$2.00.)
- Nevius, H. S. C.* Our Life in China.
- Nevius, J. L.* Methods of Mission Work (same as The Planting and Development of Missionary Churches). (25 cents; 15 cents.)
- Nevius, J. L.* China and the Chinese, especially Chapters XXI.-XXVIII. (75 cents.)
- Nevius, J. L.* San-poh.

GEORGE LESLIE MACKAY.

- Mackay, G. L.* From Far Formosa. (\$1.25.)
- McDowell, W. F., and others.* Effective Workers in Needy Fields, pages 35-81.
- Pierson, A. T.* Miracles of Missions, Second Series, pages 17-42. (\$1.00; paper, 35 cents.)
- Johnston, J.* China and Formosa, Chapters IX., XVI., XVII. (\$1.75.)
- Campbell, W.* Missionary Success in Formosa.

PRINCELY MARTYRS.

- Ketler, J. C.* The Tragedy of Paotingfu. (\$2.00.)
- Miner, L.* China's Book of Martyrs.

Headland, I. T. Chinese Heroes.

Broomhall, M. Martyred Missionaries of the China Inland Mission. (\$1.50.)

Smith, A. H. China in Convulsion, especially Chapters XXXII.-XXXVI. (\$5.00.)

Miner, L. Two Heroes of Cathay.

APPENDIX B.

ORGANIZATION AND LEADERSHIP.

HINTS AS TO ORGANIZING THE CLASS.

Presenting the Plan. ONE or more persons interested in mission study may bring the matter before the missionary committee of the organization which would naturally care for the class. If no such committee exists, the pastor or prominent members of the organization may be consulted. The class having been approved of, the plan decided upon may be brought before the young people's society or other organization caring for it. A special meeting need not be called, unless experienced persons can assist in the presentation. Let the plans be fully stated, and if the work is just being initiated, accompany the statement by some reasons for undertaking the study. When a new class is being enrolled after a previous course has been completed, a series of testimonies from those who have been in that class constitutes a strong argument for others' joining, and so will a bright résumé of the book just completed.

Enrolling. Having made the plan clear and shown the value of the work, let the audience know just what is expected of class members. It is far better to enlist a small number of persons who are in earnest than a larger number, many of whom will take no interest in the class after the first two or three lessons. Quality rather than quantity should be sought. Names should then be taken, — with street addresses in cities. At least one copy of the text-book to be used should be at hand that it may be examined, and every one enrolling should order and pay in advance for a copy, though two or

more persons in the same family can use a single text-book. It may be well to take a vote of those enrolled as to the most convenient day and hour of meeting, if there is any alternative date.

If the number enrolled is unexpectedly large, — more than twenty-five,—and if the variations in age and intellectual ability are quite marked, it may be well to discuss the question of forming two or more study groups. This will secure better grading, will accommodate some of the members in the time for holding the sessions, and above all will make each individual feel a greater responsibility for preparation than when large numbers weaken the sense of personal responsibility. In some cases it has the further advantage of choice of text-book, as a number are now available, and individual preferences can thus be satisfied. *Study Groups.*

The best time and place for meeting should be carefully considered. Consult local and church conditions and accommodate the greatest number. Do not hold a small class in a large or uninviting room in the church. A private home centrally located is often the best place for meeting, especially if it is understood that the hosts are not to furnish even light refreshments at ordinary sessions of the class. *Time and Place.*

HINTS AS TO LEADERSHIP.

The leader should have read far more widely than the class, using some of the material suggested in the Bibliography of Appendix A. He should decide upon the points that need most to be emphasized in his particular class; and, in view of the material available, he should plan for making special features of three or four facts or truths. He should also make out a question plan, with illustrative material introduced at its proper place, rather than have it massed at the end or elsewhere. Any special papers, reports, or readings, must also be planned and assigned at least two weeks in advance, if their preparation is likely to require much time. Be sure to indicate by chapter, article title, pages, or paragraphs, the material to be used in preparing these. If the persons responsible for these special parts are inexperienced, it may be wise to *Leader's Preparation.*

indicate briefly the way in which preparation should be made.

Promptness. In announcing the first session, emphasize the importance of beginning and closing on time, and then be sure, especially at the first two or three sessions, to open and close on the minute. Another aspect of promptness should be aimed at. Try to secure prompt answers to questions, and be as prompt in proceeding to the next question or feature. The class should always be kept thoroughly awake and interested.

Devotional. No study class should be without the devotional element. Prayer should be always a part of the program, though not necessarily coming first. Let it be spontaneous and unexpected, if the nature of the class permits. The devotional spirit should be cultivated apart from the singing and prayer and Bible-reading of the hour, with the caution that the sessions should be entirely free and without any suggestion of the funereal.

Informality. Aim to keep the class session as informal as possible. Arrange the seats about a table in a semicircle, or in any other way that is most homelike. Do not follow a set order in questioning; have the class rise to look at pictures on a table near; do a thousand things that will suggest themselves to make the hour perfectly natural, and as far removed as possible from the formality of the schoolroom or Sunday-school class.

Outlines. The leader will find it a great help to make out, for use at each session, a teaching outline, a sample of which is found in Appendix C, under Chapter I. It should include an orderly presentation of the main heads and sub-heads to be used in the class, and should not only draw upon information in the text-book, but also upon material in auxiliary books used for papers, reports, etc. Let this outline be written upon a black-board or whiteboard, and be constantly referred to during the class hour.

Questioning. The amount of quizzing done will depend upon the age of the members and the extent of their preparation. In general, avoid lecturing as much as possible, and question the class enough at every session to insure careful preparation of the lesson and to make the facts remembered. Questions answered by "Yes" or "No," and those whose answers are

self-evident, are to be sparingly used, if at all. Be sure to include some questions that will require thought, comparison, etc. Do not forget that much may be gained by encouraging the members to ask questions of the leader. As before suggested, a question plan, carefully written out in advance, is often a help to the leader.

It is very essential that the studies should be illustrated, either *Illustrating.* by pictures in books, photographs, stereoscopic views, curios, and other subjects, or by selections from books or periodicals. This latter source of illustration will be most easily used, and it should be freely employed at each session. These illustrations of the text-book will need to be assigned to persons in advance, and they should be introduced at just the right point. Be sure that the persons preparing these parts confine themselves to the time that you assign to them.

The leader should aim to make three or four points stand out with special clearness at each session. *Emphasis.* It may be some characteristic of the missionary, some feature of his work, some phase of the native life or belief, some striking lesson taught by the character studied; but whatever the leader decides upon, let those features be made the leading ones of the hour.

It is desirable, for the good of those assisting, as well as a *Assistants.* relief for the leader, to call to one's aid as many members of the class as possible, though not more than one or two at a given session. Maps are to be prepared, diagrams or charts made, books secured and examined for material to be used, etc., and those who assist the leader in this work are thereby made interested members of the firm, so to speak, and better still, they are prepared for work as leaders in the future.

The leader should carefully examine the material in *Appendix C.* Appendix C, and urge the members to use the questions there found as a test of knowledge gained. These may also be used in the class, if desired; though usually the leader can better prepare questions himself, knowing as he does the peculiarities and abilities of his class. He will note that topics for special discussion and suggestions as to illustration are entered among the questions. The class members will not regard these in preparing the lesson. They are inserted in the places

found, in order to indicate the point at which they would better be introduced. The class should be told that paragraphs enclosed within parenthetical marks are not to be used by them in preparation.

No leader should regard these questions and suggestions of topics for illustration, discussion, etc., as anything more than hints, to be freely departed from if thought desirable.

APPENDIX C.

QUESTIONS AND HINTS ON THE CHAPTERS.

CLASS members should use these questions to test their knowledge of the lesson studied. They bring before the user the main topics of each chapter in consecutive order. Interspersed among the questions are hints intended for the leader, rather than for the class as a whole. They are enclosed within parenthetical marks and may be passed over by the members. A few of the questions are prefixed by an asterisk (*); as they require more thought than some others they may also be omitted in class preparation, if the leader thinks it desirable.

CHAPTER I.

ROBERT MORRISON.

TEACHING OUTLINED FOR LEADERS.¹

I. Christianity's pioneers in China.

1. Nestorians: tablet, 630-781, A.D.
2. First Catholic entrance: John of Monte Corvino, Peking, 1293.
3. Second Catholic entrance: Ricci, Canton, 1581.

¹ This teaching outline is only suggestive, intended as an illustration of what most teachers will find it wise to follow in all the studies. The outline should cover only the main heads that the leader proposes to bring before the class, including not only points in the text-book, but material from outside literature consulted in preparing the lesson. This outline should be placed on a board, and the class should be frequently referred to it, that its facts may be often brought before the eye. If abundant material

II. The pioneer in the making.

1. Persons affecting his youth.
 - (a) Parents. (b) Stevenson. (c) An apprentice lad.
2. The value of daily toil as a preparative.
3. Educational factors in Morrison's making.
 - (a) His uncle; Morrison "an illustrious dunce."
 - (b) Laidler: Latin. (c) Hoxton Academy: theology. (d) Gosport: special missionary work. (e) London: astronomy, medicine, Chinese.
4. Spiritual preparation.
 - (a) Godly home. (b) Church work. (c) Books. (d) Bible study. (e) Prayer meetings, private devotions.
5. Testing of the pioneer.
 - (a) Study and work. (b) Father's needs and request. (c) His fiancée. (d) Chinese tutor and study.

III. Obstacles confronting the pioneer in China.

1. Well-founded prejudice against foreigners.
2. Territorial limitations.
3. Espionage of Chinese.
4. Inability to freely study language.
5. Laws against Christianity and public preaching.
6. Hostility of other foreigners.
7. Financial limitations at first.

IV. The pioneer at work.

1. Studying the language.
2. Collecting literary apparatus.
3. Secular work for the East India Company.
4. Dictionary-making.
5. Bible-translation and religious literature.
6. Religious teaching.
7. Work for Occidentals in China.

is available and the class is given to discussion, this outline will be found too long for a single hour. The teacher will find it convenient to mark some of the items of the outlines that can best be omitted, if time does not permit of taking up all of them.

8. Work for Chinese and Malays outside China.
9. Unifying the missionary forces.
10. Work for interior China, Korea, and Japan.
- V. The pioneer's influence in the Occident.
 1. In America.
 2. In Great Britain.
 3. On the Continent.
 4. Upon the Christian Church.
- VI. Morrison's life an illustration of Providence in missions (a special paper).

QUESTIONS AND HINTS.

1. Name some of the events and persons connected with Northumberland.
2. What factors entered into Morrison's spiritual preparation?
3. In what ways was Latin helpful to him?
4. State the considerations which led him to become a missionary.

(Discuss Morrison's attitude toward his father's request to remain at home instead of going as a missionary.)
(Have some one read the paragraph beginning on line 6 of page 31 in Townsend's "Robert Morrison.")
5. * Give further reasons why the East India Company declined to encourage missionary work.
6. What facts mark Morrison's visit to America?
7. Give an account of the situation which confronted Morrison on his arrival in Canton.
8. How did he meet these obstacles?
9. Describe Canton as it appeared in that day. (A sketch map of the city may be placed on the board, using for it the map found under the article "Canton" in the "Encyclopedia Britannica," Ninth Edition.)
10. Give an account of the "Factories."
11. Morrison's mode of living during his first months.
12. What was his program as laid down by the Society?
13. Tell something about his first two teachers.

(Have a five-minute paper prepared on the Chinese characters, using the material found in the "Encyclopedia

Britannica," Ninth Edition, article "China," the section on language).

14. What anxieties were felt by him during the early months in China?
15. Describe the religious work which was done.
16. Who was the first Protestant convert? Give an account of him and the date of his conversion.
17. * What idea of the character of Morrison's instructions do you derive from page 28 of the text-book?
18. Give an account of his acquaintance with Miss Morton and of their marriage.
19. * What were the advantages and disadvantages of Morrison's connection with the East India Company?
20. The date of the publication of his dictionary and some idea of its character.
21. What is said of Chinese education under the character "Heo"?
22. Who translated the Bible into Chinese? Which of the versions was the earlier? Which the better?
23. Mention other literary works of Morrison.
24. Name Morrison's only colleague, and give some account of his early life.
(Call for a five-minute report on the Anglo-Chinese College, using Chapter VI. of Townsend's life of Morrison, or the fuller life by his wife.)
25. Name some of the other ways in which Morrison labored for the cause in China and southeastern Asia.
26. What did he do for medical missions?
27. His only extended journey in China.
28. How did his work benefit other parts of eastern Asia?
29. Mention the leading events in his only furlough.
30. Give the story of his last illness and death.
31. What does Dr. Williams say of his life and work?
32. * What qualities for success as a pioneer did Morrison possess?
33. Name the three or four points in the chapter which have most strongly impressed you.

(Present a brief résumé of those facts in Morrison's life which clearly show the hand of God.)

CHAPTER II.

JOHN KENNETH MACKENZIE.

1. Where was Mackenzie born, and where brought up?
Name some events connected with Bristol.
2. What did heredity do for the future missionary?
3. The date and cause of his conversion?
- 4.* In what respects is the Christian Association an excellent training-school for any missionary?
5. In what ways did Mackenzie fit himself for future spiritual work?
6. What led him to decide for the foreign missionary field?
7. What striking event illustrates his estimate of the power of prayer?
8. Where did he study medicine, and what degrees did he obtain?
9. The spiritual impulses of the last days in England.
10. Who had pioneered in China as medical men before Mackenzie?
11. What does Dr. Mackenzie say of Chinese practitioners?
12. Describe the professional visit of a Chinese physician.
13. Tell of some of the prevalent medical superstitions.
(Introduce a paper on Chinese medicine, giving additional facts not found in the book, and mentioning some of the good points in their work. Williams's "Middle Kingdom" and Lowe's "Medical Missions" will furnish material.)
14. Give the name of Mackenzie's first station and his use of the first Sunday there.
15. Whom and what did the doctor make it his business to study?
16. Chapel preaching as done by Griffith John.
17. Describe the adventure in the Hiau-kan district.
18. How was he spiritually prepared for his Tientsin work at Hankow?
19. Mackenzie's engagement and marriage.
20. Why was he transferred, and to what place? Describe it briefly.

21. Give an account of the causes leading to the Viceroy's indorsement of medical missions.
- 22.* Why was this indorsement an important factor in the history of medical missions in China?
23. Describe the Viceroy's hospital. (Ask some one in advance to be prepared to place on the board a plan of it, making the sketch from the information on pages 64 and 65 of the text-book.)
24. How did the doctor spend his day and how his week? (This time-table may be made more impressive if written out on the board by hours and days, each item being on a line by itself in tabular form.)
25. What are the main points of Mackenzie's pen-picture of his hospital work, both on its professional and its spiritual side?
26. His plans for preparing his assistants for spiritual work.
27. Tell of the Medical School and its graduates.
28. Family trials and their influence upon him.
29. What friends were most helpful to him, and how?
30. His favorite books.
(Let pages 361 and 362 of Mrs. Bryson's "John Kenneth Mackenzie" be read to the class, and the leading facts of his death and funeral be added from pages 365-371 of the same volume.)
- 31.* In what respects are medical missionaries, if thoroughly Christian, able to do a better work than preaching missionaries?
- 32.* What disadvantages do they labor under?
33. What hints from Mackenzie's youth can be gathered for our own Christian living?
- 34.* State the characteristic in his life which in your opinion accounts for most of his success.

CHAPTER III.

JAMES GILMOUR.

1. What traits of his parents and ancestors appear in Gilmour's work?
2. Mention home influences helpful later.

3. Characteristics of Gilmour as a schoolboy.
4. Testimony of a college friend as to Gilmour, the student.
5. State the argument which led him to become a missionary.
6. How did he prepare himself by missionary work at home?
(Have a brief statement prepared concerning Mrs. Swan and the first Mongol mission, using pages 46, 283, and 284 of Lovett's "James Gilmour of Mongolia.")
7. Describe the cause of anxiety of Gilmour upon his arrival at Peking. (A two-minute report of the massacre may be made up from Williams's "Middle Kingdom." Consult index, as editions vary.)
8. * How far are we wrong in our own relation to the sentiment of page 86 of the text-book, lines 6 to 11?
9. Describe the scene that greets the traveler just as he enters upon the plateau.
10. What were the dimensions of the old realm of the Khans?
11. Mention the facts concerning Gilmour's language study.
12. The character of the Lamas.
13. That of the blackmen or laity.
14. How does a Mongol exhibit his religion away from home?
15. How is it seen in the home?
(Have a five-minute paper on Lamaism as seen in Mongolia, using Chapter XVIII. of Gilmour's "Among the Mongols," or encyclopædia articles on Mongolia.)
16. Tell the story of Boyinto. (Read part of pages 162 and 163 of Lovett's "James Gilmour of Mongolia," in order to give further facts.)
17. Gilmour's summary of his one romance.
18. Describe the home of the Gilmours in Mongolia and relate some of their experiences.
19. Tell of his Mongol hunts in Peking.
20. Incidents marking his home furloughs.
21. What facts illustrate his deep affection for his family?
(Have some one read the letter in Lovett's "James Gilmour and His Boys," pages 151 to 155. Show the *facsimile* to the class.)

22. How did his work among the agricultural Mongols differ from that on the grass-land?
23. How extensive was his practice as reported on page 101?
24. What facts show the need of medical work there?
(Read to the class the paragraphs on pages 93 and 94 of Lovett's "James Gilmour of Mongolia" in justification of his lay medical work.)
25. Describe the closing days of his life.
26. Give an account of the funeral.
(Read extracts from Gilmour's letter on total abstinence, found on pages 191 and 192 of Lovett's life of him, and discuss the question of the correctness of his position in missionary work.)
27. In what respects does his life seem to have been a failure?
28. In what particulars was it a pronounced success?
29. * What answer has the future life to give concerning the apparent fruitlessness of Gilmour's efforts?
30. * Name two or three lessons that mission boards might learn from Gilmour's life.
31. What single fact or characteristic in this study has most impressed you?

CHAPTER IV.

JOHN LIVINGSTON NEVIUS.

1. How was an early Dutch ancestor of Nevius connected with New York?
2. Incidents of his boyhood.
3. Where was he educated?
4. What was the most important fact connected with his experience in the South?
5. * In what respects is teaching a help in the preparation of every missionary?
6. Characteristics appearing in Nevius's seminary life.
7. Give the reasons leading him to go as a missionary.
8. Incidents in the Neviiuses' bridal trip to China.

9. In what city was he first stationed? Mention some of the facts that marked his early years there.
10. What is said of the church in the prison?
11. What proverb shows the Chinese estimation of his second station?
12. His early success there and its causes.
13. Circumstances connected with leaving Hang-chow.
14. Give some account of his brief service in Japan.
- 15.* What province and what two cities were the scene of the most fruitful years of Nevius's missionary life?
16. State the leading facts concerning the T'ai P'ing Rebellion.
- 17.* What might have been the present religious condition of China had the Rebellion not been subdued by the aid of foreigners?
18. Dr. Nevius's account of the rebels near Têng-chow Fu?
19. What are the main points of difference between the Nevius plan and ordinary methods of missionary work?
20. Describe Nevius's touring outfit.
21. Describe a street-preaching scene.
22. How was the work conducted at a new station?
23. How were leaders trained?
(Introduce here the main points of his letter concerning the theological training of the native church leaders, as found on pages 231 to 239 of Mrs. Nevius's "John Livingston Nevius.")
24. How were stations to be increased through ordinary means?
25. State the objections to the use of foreign money.
- 26.* How could some of these objections be removed in the old system?
27. What criticisms of his method are mentioned?
28. How did his plan prove its value, and where?
29. Describe the famine of 1878 and his relief work.
30. How did both natives and foreigners show their esteem for Dr. Nevius?
31. What were his chief literary works?
32. Describe his home life.

33. Give an account of his closing days and of the funeral.
34. * What points in the Nevius scheme of missions most commend themselves to you, and why?
35. The chief lesson of his life for you.

CHAPTER V.

GEORGE LESLIE MACKAY.

1. To what country does Formosa now belong? Why, then, include Mackay's life in this volume?
2. State some facts concerning his ancestry.
3. * What points in his eulogy are most important from the missionary viewpoint?
4. * Would you take exception to any of Mackay's statements in this eulogy?
5. What led him to decide for missions in his boyhood?
6. What man in Scotland most impressed himself on Mackay? (Give some further facts concerning this famous India missionary, using the "Encyclopædia of Missions" and general encyclopædias for material.)
7. What psalm was especially helpful to Mackay on his voyage out and later? (Read two or three of the most striking verses to the class.)
8. On what date did he preach his first sermon in Formosa?
9. Describe Formosa and its climate.
10. Mention some of the points of interest concerning Tamsui.
11. What was Mackay's purpose as he entered on his work? (Give some of the salient facts in the work of previous missionaries in Formosa, using "Effective Workers in Needy Fields," pages 48 to 51, or the "Encyclopædia of Missions.")
12. Describe his first home in Formosa.
13. Who were his early language teachers?
14. * Comparing what has been said of language study in the book thus far, what plan of study most commends itself?
15. Tell the story of Mackay's first convert.

16. How was he trained?
- 17.* To what extent is a love of the beautiful a product of Christianity?
18. Describe the steps in the painter's conversion.
19. Who was the first woman convert? What was the result of her conversion?
20. Early chapel preaching experiences.
21. Tell how the Gibraltar of Formosan heathenism was captured.
22. Describe the triumphal procession of 1893.
23. The causes and consequences of the French invasion.
24. What of Mackay, the itinerant?
25. Give the main facts of his Christmas evening among the savages.
26. How do the head-hunters celebrate their captures?
(Let a brief report be made concerning the head-hunters, giving a partial justification of their cruelty. Chapter XXVIII. of Mackay's "From Far Formosa" gives details.)
- 27.* Show the essential unity of Mackay's plan and that of Jesus, in his "peripatetic university."
28. Give the main facts concerning Oxford College and the Girls' School. (Add points concerning them from pages 294-296 of "From Far Formosa.")
29. Describe Mackay's work as doctor and dentist.
(Have a class member read from page 314, bottom, to 316, middle, in "From Far Formosa.")
30. What of his family?
- 31.* What further arguments, *pro* and *con*, can be given for Mackay's course in marrying a Chinese lady?
32. What Canadians aided him in his Formosan work, and to what extent?
33. The effect of his visits to Canada.
34. Describe his last days.
- 35.* In what respects does Mackay surpass the other missionaries named in this book?
- 36.* How do you account for a seeming superiority?
(Have a five-minute paper prepared, showing the heroism and holy boldness of Mackay.)

CHAPTER VI.

PRINCELY MARTYRS.

(Let the session begin with the reading in concert of the first two sections of page 185, and after the work has been gone over, let the class read the last section of the same page.)

1. Name some of the causes which led to the Boxer Uprising.
- 2.* What parallelisms do you see between this uprising and the action of our forefathers in the Revolution?
3. To what extent were missionaries the cause of the troubles?
4. In what provinces were the missionaries martyred in 1900? (It would make this information more vivid, if the members should write in on the text-book map the number of those massacred in each province.)
5. Who were the responsible, and who the immediate, agents in these atrocities?
6. Mention two or three of the points made in the Boxer placard.
(Have a résumé of the article on the evolution of a Boxer read. An excellent source of information is *The Missionary Review of the World*, February, 1902, pages 126-128.)
7. State some of the facts concerning the T'ai-yüan Fu massacres.
8. What most affected you in the paragraphs on "Living Martyrdoms"?
9. To what extent did the love of Jesus influence even children at this time?
10. How did women school-teachers show their Christian heroism?
11. Would American students be likely to endure martyrdom more bravely than the Chinese students spoken of?
12. What one feature in the martyrdoms of Li Shu-chih, Wang, Liu, and Mrs. Wu most moved you?

13. Give the story of the heroic descendant of Mencius, including the funeral honors paid him.
14. Tell of the Presbyterian holocaust.
15. What of Pitkin and his women associates?
16. His last night and the message sent to his little son.
17. The death of Misses Morrill and Gould.
18. What were the results of these many martyrdoms?
19. In what did the real victory of the martyrs consist?
20. In what respects do these heroes of the faith challenge us?
21. What lessons does this chapter teach us?

A BACKWARD GLANCE.

Either as part of the above session, or as a feature of the meeting at which the next course of study is exploited, a brief review of the book may be provided for. It should include some of the points which were made special features at each study, together with some new material. The following are merely suggested topics which may or may not be useful.

- I. Robert Morrison, a pioneer in chains.
 1. Mastering a most difficult tongue.
 2. The dictionary-maker.
 3. Giving the Bible to one-fourth the race.
 4. The hand of God revealing itself through the pioneer.
- II. John Kenneth Mackenzie, an epoch-maker in medical missions.
 1. China's need of Western medicine.
 2. Prayer, the key of Mackenzie's life and of his success.
 3. The power of a Christlike life when combined with healing power.
- III. James Gilmour, who trod the winepress alone.
 1. A Mongolian picture-gallery.
 - (a) Dangers threatening Gilmour. (b) Heroism of his life. (c) Its lessons.
 2. The life of loneliness and its inward supports.
- IV. John Livingston Nevius, an upbuilder of the native Church.

1. What he did through books.
 2. The itinerant at work.
 3. The organizer of Chinese church life.
 4. What would you do with the same problems?
- V. George Leslie Mackay, and the training of his disciples.
1. A savage environment.
 2. Pictures of his disciples.
 3. The educator and trainer of Formosans.
- VI. Martyrdoms and victories.
1. Rationale of the Uprising.
 2. Missionary martyrs.
 3. Native witnesses.
 4. Victories through death.
- VII. What these studies have done for me.
1. In the way of imparting interesting information.
 2. In evidencing the truth and power of Christianity.
 3. In suggesting ways of working here at home.
 4. In inspiring me to follow the example of these imitators of Christ.



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